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SKETCH OF BENEVOLENT OPERATIONS IN BEHALF OF SEAMEN.

A HISTORY of the Seamen's cause is a desideratum. Some brief accounts of particular efforts in its behalf have been given from time to time in the *Sailor's Magazine* and elsewhere, but not enough to exhibit the importance and the beneficent results of the work in anything like their just dimensions. Were the leading facts connected with the rise and progress of this department of christian philanthropy gathered up and presented to view, they would show it to be one of very peculiar interest, and not unworthy to take a high place in that great sisterhood of charities which so honorably distinguishes the benevolence of the age. The means are not at hand for furnishing a complete history of this cause. It is proposed only to sketch such an outline of it as may aid those who are interested in the work, especially the pastors of churches, to judge understandingly of its claims, and present them to the consideration of the churches and the christian public.

FIRST BIBLE SOCIETY.

The first organized efforts for the spiritual improvement of seamen date from the year 1779. At that time a body of troops was stationed in Hyde

Park, London, to preserve the peace of the city, which was endangered by political excitement. The state of morals among these troops was so deplorable as to awaken the solicitude of some benevolent individuals of the metropolis, and lead them to attempt a reform in the camp by the distribution of the Scriptures. These efforts resulted in the organization, in 1780, of "The Bible Society," the first ever formed for the express and sole purpose of circulating the Bible. The object speedily awakened an interest among the clergy and other persons of various denominations, and discourses were preached in many places in its behalf. The first of these was from the very appropriate and significant text 1 Samuel, IV, 7: "*And the Philistines were afraid, for they said, God is come into the camp. And they said, woe unto us! for there hath not been such a thing heretofore.*" The design of the institution was soon enlarged to embrace the seamen in the British navy, and in the service of the East India Company, and subsequently all fishermen and mariners; and in 1804 its designation was changed to "The Naval and Military Bible Society," in consequence of the organization "The British and Foreign Bible Society," which occurred that year, and

which undoubtedly owes its parentage to the former. It is a very interesting fact, that all the modern enterprises of the church for the diffusion of the Word of God, had their foundation in this movement in behalf of those two needy classes of men—the soldiers and sailors of Great Britain. The Naval and Military Bible Society has prosecuted its labors with a good degree of efficiency. During the first sixty years of its existence it distributed about 360,000 copies of the Scriptures. It has ever been a popular institution among the higher orders in England, including the officials of both the army and navy.

FIRST PRAYER-MEETINGS ON SHIPBOARD.

Though much good may have resulted from this early movement for supplying sailors with the Bible, it is manifest that it must have been altogether inadequate to meet the spiritual wants of this rapidly increasing body of men. Nothing of consequence further, however, was done for this object till 1814. In that year commenced a series of efforts in their behalf, which at length matured into the present system of operations for seamen throughout the world. The instrument raised up by Providence to begin this work, was very humble and is little known to fame, but deserves to be enrolled with the name of Howard and Raikes, as among the chief benefactors of the race. His name was ZEBULON ROGERS. He was a shoemaker in slender circumstances, the son of a coal-measurer employed on board the colliers in the Thames. The manner in which he was first led to engage in the work is narrated by himself with great simplicity and modesty as follows:—

“Having had to labor much under strong convictions for sin during some

months, and but little attention being paid me by professing christians from that day to the present, I have endeavored to assist any persons I saw under similar religious impressions. In 1814 I beheld a person weeping under a sermon in the Wesleyan Methodist Chapel at Silver Street, Rotherhithe. When the service was concluded I went to the chapel-door and spoke to him with much tenderness and sympathy, taking him by the hand. I found his name was Captain Simpson, of the Friendship brig. We soon became well acquainted together, and I took him to our class meeting. He came on shore and invited me on board his vessel the next voyage. I asked him if he thought his people would come into the cabin and let me pray with them. The captain said: ‘Go and ask them.’ I went to the half-deck and told them they were all wanted in the cabin. ‘Cabin, sir!’ they said with surprise. ‘Yes, all of you.’ They all came. I read and prayed with them and got the captain to pray also. We had one more prayer meeting that voyage; and the next voyage when he came up we had another. The Hammond, brig, laid at the Friendship’s quarter, and the captain invited me on board her to hold a meeting. From that time I went on until now.”

This first prayer meeting on shipboard was held on the 22d day of June, 1814. The encouragement afforded by the favorable beginning led to similar meetings on other vessels, mostly colliers from Shields and Newcastle. Besides the Friendship and the Hammond, there were the Robert and Margaret, the Amphitrite, the Xeno, and the John. The captains of these vessels were pious, and in connection with Mr. Rogers held generally two meetings a week as they arrived in the river. After a time it was proposed to extend them to other vessels, wherever a permission for that purpose could be obtained from their masters. The blessing of God manifestly rested on these efforts, and they

began to attract the notice of the public.

THE BETHEL FLAG.

It became necessary to adopt some signal to apprise the crews in the river on what ship the meeting was to be held for the night. During the winter of 1816-17, a lantern was hoisted at mast-head for that purpose. As the Spring advanced and the hour appointed occurred before dark, some other signal was found requisite. Mr. Rogers accordingly devised a Flag, having a blue ground with the word BETHEL in the center, and a star rising in the east, in red; and the first one was made by his sister. It was first hoisted on Sabbath afternoon, March 23, 1817, on board the Zephyr, Capt. Hindhulph, of South Shields. To this device was afterwards added a dove with an olive branch. This was the origin of the well-known "Bethel Flag," from which religious meetings for seamen have taken the name of Bethel meetings, and churches and chapels both afloat and on shore have been called Bethel churches, or simply "Bethels." The appropriateness of the term is apparent to all; they are truly "God's houses," and have, like the place in which the patriarch wrestled, been often filled with the manifestations of Jehovah's presence and glory.

REV. G. C. SMITH.

The time had now arrived when this work was to assume far greater dimensions and importance. Intelligence of these meetings was received by the Rev. George C. Smith, a Baptist clergyman then on a visit to London, who took occasion to attend one of them, and there made an appointment to preach on the next evening. To this gentleman is undoubtedly to be attributed the honor of having done more than any other man to awaken public

attention to the wants of seamen. While Mr. Rogers should be regarded as the founder of the enterprise, and a very active and self-denying laborer therein for many years, still it was mainly due to the talents, the eloquence, and the unwearied activity of Mr. Smith, that it was brought prominently before the notice of the christian community, and at length caused to take its place among the organized and systematic charities of the age.

Mr. Smith was born in London, in 1782. At a very early age he became fond of reading; and a residence of two years in the shop of a bookseller and publisher afforded him abundant opportunities for gratifying his inclination. But the miscellaneous character of his reading, acting upon an excitable temperament, rendered him dissatisfied with his position. About this time he lost his pious father and came greatly under the influence of a brother who was a sailor, when he imbibed a strong passion for a seafaring life, and finally prevailed on his mother to consent to his going to sea. He was regularly indentured as an apprentice for seven years to Captain Clark, of the brig Betsey, of Salem, Mass., and sailed for Surinam. On arriving at that island he was impressed into the British man-of-war Scipio. He remained in the naval service several years and became an under officer therein. At length, however, he was hopefully converted to Christ, and abandoning the sea, entered into the ministry of the Gospel, and was settled among the Baptists in Penzance, Cornwall.

FIRST PREACHING ON SHIPBOARD.

About 1809 Mr. Smith turned his attention particularly to the moral condition of the seamen in the British Navy, impelled thereto by his recollections of the frightful immoralities

which he had witnessed among them. He preached to them at Dr. Rippon's Chapel, in London, and made tours for preaching in the open-air along the sea-coast and through the country, besides distributing Bibles and religious tracts. It was on his return from an extensive journey of this description, in 1817, that he heard of the prayer meetings on the Thames under the Bethel Flag; and determined at once, in company with Mr. Philips, with whom he was staying, and who had become greatly interested in the work, to attend. An account of what followed is given by Mr. S. in his own words:—

"We went on board the Zephyr, Captain Hindhulph. I went as a private character and had much conversation with the pious captain. I retired to a corner of the cabin; it was soon filled; and I heard about a dozen sailors, to my utter astonishment, in prayer, while Mr. Z. Rogers conducted the meeting. I was so much affected, and so determined to promote and extend this work, that I pressed to the cabin table and addressed the men with many tears, saying that I also was a redeemed sailor.

"After prayer I proposed preaching to them the next night, which I did on board the John, Capt. Robinson. I afterwards preached to hundreds of souls from the ships and the shore. At this time the idea occurred to me of establishing a floating chapel on the Thames, and for two months afterwards I continued to preach to sailors, and to advocate a floating chapel in all parts of London. In all these labors I was greatly assisted by Messrs. Philips, Thompson and Collins, of the Tract Society.

"The newspapers took up the subject, and called the public attention to "aquatic preaching," as they called it, on the Thames. The surveyor general of the custom house, I was in hopes would have assisted me in the floating chapel project, he being a pious, zealous, and well-informed man, with whom I was well acquainted, but his avocations would not permit; but he

gave me much useful advice. Mr. Philips and myself being shortly afterwards in America Square, we called on Mr. R. H. Martyn, ship-broker, and I told him of my preaching on the Thames. He objected to this; and I suggested the idea of a ship being bought and converted into a chapel. This he said was feasible, and I then laid before him all my proceedings and plans. He advised a prospectus and a meeting of friends for a Society. I entreated him to draw up the prospectus, and I would show it to those friends who had acted with me. He agreed to this, and in a few days sent it to me. I consulted Messrs. Philips, Thompson, Collins, Anderson, Cowell, Cox, and several others on the subject, and returned it saying it met my entire approbation. Arrangements were now made that Mr. Martyn, assisted by Mr. Philips, should bring some friends together and have a preliminary meeting; and as I was going to leave London for the winter, I should write a tract for circulation, and continue to forward to a provisional committee all my ideas on the subject. Thus the work advanced. I wrote "The British Ark;" Mr. Martyn published it for the new Society, and distributed it as a ship broker in coffee-houses and on the Exchange, and in every direction. He also wrote in the Public Ledger and brought the first meeting together."

The preliminary meeting was held February 15, 1818, which was well attended, and £60 was subscribed to further the object in view. Shortly after a ship was purchased, for a floating chapel, of 300 tons, at a cost of £700. On the 18th of March the general meeting was held in the London Tavern, and "The Port of London Society" was organized—the first ever formed to provide the preaching of the Gospel for seamen. The newly purchased ship was visited, and Mr. Smith offered the first prayer in it, and called on the shipwrights to join him in singing the doxology. In a few weeks she was launched and towed to her moorings, with very great joy,

by multitudes who thronged to see her; the flags in the river, at the request of Mr. Rogers, flying in honor of the occasion. Mr. Smith preached on board during the succeeding year with great eloquence and success, assisted occasionally by ministers of other denominations. The services in the chapel were crowded, and large numbers gave evidence of being savingly benefitted by them.

OTHER LABORERS.

In all these efforts to provide for seamen the regular ministrations of the Gospel, Mr. Smith was strenuously supported by Mr. Rogers,—not so much by pecuniary aid, or by personal influence, for Mr. R. was but a plain laboring man, but by his untiring zeal and faithfulness in the maintenance of the Bethel prayer meetings. There were others also who efficiently co-operated with them. Mr. Jennings, a merchant of Rotherhithe, a Wesleyan local preacher and class leader, built in his garden what he called "The Temple," and gathered in there large numbers of sailors for religious instruction. At one time he had as many as 125 who were members of his classes, and between 300 and 400 children in his Sabbath School, which was wholly sustained at his own expense. In addition to these, Capt. Simpson of the *Friendship*, on board which the first prayer meeting was held, and Capt. Hindhulph of the *Zephyr*, and others were zealous and devoted co-laborers in the same cause. All these, with the exception of Mr. Smith, were Wesleyan Methodists. It is due to that denomination to say that this work in behalf of seamen was originated, and carried on for nearly three years by members of that church alone.

ORGANIZATION OF SOCIETIES.

The London Port Society was form-

ed with reference to the wants of sailors on the Thames, and was therefore a local institution. The success of its efforts induced Mr. Smith to turn his attention to other ports. Through his efforts a public meeting was held Nov. 12, 1819, Sir George Keith in the chair, and another society organized called "The Bethel Union Society," which in addition to the maintenance of religious meetings on the Thames established a correspondence with other local societies which Mr. Smith caused to be formed in various ports of the kingdom.

In 1820, Mr. S., indefatigable in his labors to promote the welfare of seamen, commenced the publication of the "Sailor's Magazine," (of London). It was established at his own personal risk as to its support, and was conducted with great energy and good success for seven years; when in consequence of some matters of dispute he relinquished it, and began in place of it the "New Sailor's Magazine." These publications were eminently useful in awakening a general interest in the cause of seamen, and engaging in its behalf the charities of the Christian public both in England and America.

In 1825 was formed the "London Mariner's Church, and Rivermen's Bethel Union," the immediate object of which was, to provide a church for seamen on shore, especially on the North Side of the Thames. Hitherto all the establishments in their behalf at London had been afloat, and along the southern shore of the river. The enterprise was highly successful. A church edifice was procured and Mr. Smith became the pastor. This church became the center of a very extensive system of labors, including Sunday Schools, Bethel prayer meetings, tract and book distributions, publishing of

magazines, and open air preaching on the wharves, through all the quarters of the metropolis frequented by seamen. He instituted also a very extensive correspondence with other British ports, with America, India, and elsewhere throughout the world.

The two first mentioned societies subsequently united, assuming the joint name of "The Port of London, and Bethel Union Society." The latter took the name of the "British and Foreign Seamen's Friend Society, or Mariner's Church and Rivermen's Bethel Union."

The benevolent efforts thus inaugurated in behalf of this long neglected class were eminently favored of Heaven. The work spread into all the principal ports of the empire, and was every where attended with the divine blessing. Mr. Smith, in a very noble and eloquent address to the King in 1828, petitioning for the abrogation of an order then recently issued by the Lord High Admiral, prohibiting the free circulation of religious tracts in the navy, states summarily the results at that time secured :

"A signal universally recognized and called the Bethel Flag now invites our sailors to divine worship, in almost every port of the kingdom and of the world. Mariners Churches and Floating Chapels are springing up in all directions throughout Great Britain and the United States of America. Numerous stations are occupied for instructing sailors and fishermen, and watermen; day and Sabbath schools are established, reading rooms are hired, lending libraries are formed, an increased number of pious agents are going forth who are incessantly laboring to promote religion and morality among our marine hosts. who have nothing but a bare maintenance in return. Some thousands of sailors have been savingly converted to God; nearly five hundred masters of merchantmen have family prayers on board, when weather will permit;

and I have seen Admirals, Captains Commanders and Lieutenants, who are now become decidedly pious characters, and anxious for the spread of the Gospel. Ardently desirous of promoting the salvation of sailors, the British and Foreign Seamen and Soldier's Friend Society has labored in season and out of season; and did your Majesty know the immense difficulties it has had to encounter, and the waves through which it has been compelled to struggle, from adversaries—from pretended friends—from treachery—from decided opposition—from want of adequate funds—and from a daily demand of more agents to carry on the work,—you would stand astonished at what by the blessing of God, it has accomplished."

It may well be doubted whether any of the great enterprises of benevolence can show more cheering results in so brief a period than this; especially in view of the smallness of its resources; and the few men of wealth and influence connected with it. The work in its commencement and progress was visibly of the Lord, verifying as of old that it was wrought "not by power nor by might but by His Spirit."

The history of the operations in behalf of seamen in this country must be reserved for the next number.

I. P. W.

THE BOOK AND ITS STORY.

That is a good plan which is pursued in Philadelphia port, and I presume in other ports, of putting a Bible aboard of every vessel with its name on it for the cabin's use. A good which I hope will always be done.

Here now is a book to lay alongside of the Book of Books—"The Book and its Story" from the establishment of Parry & McMillan, Philadelphia. This advocates and makes more and more attractive the Book. While it is a sweet book, yet it acts as vinegar to a man's appetite before a good dinner, sharpening him and making him more anxious to lay hold. It is in plain, easy style, readable for the child, none the less attractive for the man—a

book for the learned and unlearned—a book to free an infidel and to make alive a believer; in a word, a book for every body—for the vessel, the family, the study, the school, the world. Keep it going. J. B. R.

"NOTHING TO PAY."

BY REV. E. E. ADAMS.

"Is there anything to pay?" asked a sailor once when invited to hear Mr. A. preach. "No, nothing! all free," was the reply. "Well, then," said the sailor to his shipmate, "we may as well go in—there's nothing to pay."

Nothing to pay, my brave—

Word, prayer, and hymn are free;
Come, wanderer of the wave,

I'll find a seat for thee.

Oft hast thou given thy gold

For banquet, song, and wine;

Here treasures are not sold—

They give them, they are thine.

Banquets above all price

Are freely offered here,

And hymns of paradise

Fall sweetly on the ear.

Here flows the heavenly wine,

The soul to satisfy;

And rays of glory shine

On faith's far-seeing eye.

Here may you learn to sail

Secure o'er Time's dark sea;

Anchor in port, and hail

A calm Eternity.

WHAT BECOMES OF THE GOOD SAILORS?

This is a question often asked by those who contend that seamen as a class are continually growing worse, and that all attempts for their improvement are useless. One reply that may be made is, that the best men frequently leave the service and enter other occupations. The only way this can be prevented is so to elevate the character of that service, and improve the condition of those employed in it, that they shall find sufficient inducements to remain there.

The two following communications will serve in part to illustrate the above remark. They will show also the rewards of energy and virtue open to all, to the sailor as well as the landsman. Let every sailor read and take courage!

[For the Sailor's Magazine.]

Many years ago a young man of eighteen came to board at the Sailor's Home in New York. Full of buoyancy and youth he began his career from this port as a seaman, and very soon became a depositor in the Seamen's Bank for Savings. His summers were spent upon our Lakes, and when they closed in the fall his winters were spent upon the Ocean.

Several years rolled round, and found him (now joined by a younger brother) upon the Lakes as an officer in the summer, and both of them upon the Ocean, as able seamen, in the winter. Their earnings were carefully saved, but not covetously hoarded. In a distant land they had aged parents; and from the commencement of their earnings "the first fruits of their increase" were sacredly devoted to making them comfortable.

Years have passed by and what a change hath God wrought in the situation of these still young men.

Most significantly hath he verified that "the steps of a good man are ordered by the Lord; and he delighted in his way." Some two years since their aged mother was called to her reward, leaving her blessing for those children whom she had taught to love and fear Him as the beginning of all wisdom. She died in the faith, at a ripe old age, and the husband and father, now past the allotted years of man, still lingers on the shores of time. In his native village, the good minister of the parish is the periodical recipient of the bounty of these worthy sons for the ample and comfortable support of their aged father. Nor is it probable he will ever feel a temporal want while a sojourner here. Undoubtedly his strongest earthly wish is again to press to his bosom and bless his noble boys.

Many a winter passage have they

made to the home of their childhood, and more than once has the eldest, since wealth has become his portion, been a passenger to his father's home and now his mother's last resting place. But what are these two young men now, you will naturally ask. The eldest is living in his own splendid mansion a little removed from the bustle of a large inland city, though within its limits. His residence is surrounded by beautiful shrubbery and a large garden, which he cultivates mostly himself. He has a beloved wife, worthy of him, and three sweet children, and enough of this world's goods to make him comfortable. But this is not all. Near by his residence is a humble looking church of which he is a worthy and efficient officer as well as a large contributor. It is to be replaced by a more noble edifice.

What would you wish to know more of that eldest brother? "Mark the perfect man and behold the upright, for the end of that man is peace." The younger brother resides in his own house and rents the next one to it which he owns, commands a large propeller, and is respected by all who know him. He, too, has a lovely wife and smiling children around him to cheer and comfort him in the path of duty as well as lighten the toils and burdens his active life imposes.

And what is the lesson young men can learn from these histories selected out of many?

Will it not teach them that if their situation is desirable, it is also attainable? Can they not learn from these facts, that the same way lies open to every young sailor who will tread the same path?

Let them then "get wisdom and with all their gettings get understanding." For she will prove "an ornament of grace around their head and chains of gold about their neck. In her right hand is length of days and in her left hand riches and honor."

Let her cry be heard by every sailor who reads this, stimulating him to go and do likewise, and the object of my writing will be attained. I shall prove the Friend of a Sailor, and I hope more than one, though I may never know it here.

AMICUS.

The following is an extract from the records of the "Mercantile Agency" of this city, an institution established for the purpose of procuring and affording to merchants information concerning the character and standing of persons engaged in mercantile business throughout the country.

"L—— L——, INDIANA."

1851, Sept.—A Frenchman who was a sailor, and who saved from his wages \$3,000—a *most unusual thing for that class*. He was a clerk here for some years. Keeps a very small stock of goods—single—expenses very light. We would recommend him for a fair credit.

1852, June.—Goon—has about \$3,000 cash—doing a very safe business, and attends to it himself.

1853, July.—Very safe—doing well.


1854, Jan.—*Worth \$8,000 in cash*—doing well, and is safe—few safer traders.

1855, Jan.—Good and safe.

1856, March.—Very safe and worthy of credit.

1856, Aug.—Responsible, safe, and worthy of credit.

1857, Feb.—Doing well—*good as the cash*.

 Mark the gradations! *Now* his custom sought—perhaps teased by drummers—*once* a poor sailor.

H——.

AN INCIDENT.

Two young men, shipmates, came to the "Home" in Boston, from California. One of them descended from a wealthy family, liberally educated, but utterly abandoned; the other with a common education, and far more than common intelligence. As the latter was standing in the door of the "Home," his companion came up and made arrangements with him for a night's debauch at a dram-shop, and then ran up stairs to his room for money. The pastor overhearing the plan, and reading in the face of the

young man a capacity for better things, put his arm in his and invited him to walk on the common. The invitation was accepted, and when the other returned with his money, they were out of sight and hearing. There they sat, among the trees in the moonlight, and conversed. They spoke together of early associations and childhood's memories, of the perils and excitements of seafaring life; but no reference was made to religion. The sailor took his companion also for a sailor, declaring, as they returned, that he had never spent so pleasant an evening in his life.

The next evening they met again; and the seaman, to his astonishment, found that he had been conversing and enjoying himself very much with a minister. The conversation now took a different turn; spiritual truths were pressed upon his attention, with kind words and affectionate entreaties, among the green leaves, beneath the stars of the firmament. He acknowledged their force, confessed with gratitude that he had been saved from two nights of drunken riot, and ended by embracing his companion, and swearing, in the fullness of his heart, that it was a good day for him when they two came together. The next day there was a separation between him and his companion. The pledge was taken, the Sabbath was honored, the oaths were forgotten, and the young man went to sea, his chest stowed with good books and his mind with good principles. A word spoken in season, "how good is it." We relate this incident as preparatory to some remarks relating to the "Sailor's Home."

SAILOR'S HOME.

The interest of the Sailor's Home and the Mariner's Church are identical. Neither can accomplish half its mission without the other. The Superintendent of the Home and the Pastor of the Church have one interest, and minister at a common altar. Their trials, temptations, perplexities and joys, are in many respects the same. Their object is one, the welfare of seamen. The Home furnishes to the pastor opportunities. The word in season, referred to, could not have been uttered

elsewhere. It gives him access to seamen under the most favorable circumstances, makes him acquainted with their necessities, enables him to love and be loved, to win their affections, and to give them his own in return. Here you may see a hundred sailors, well-dressed, behaving with more decorum at the table than the same number of citizens at any hotel in this city.

This, we say, is the general fact. But we hear some one exclaim, "How can these things be?" An intimate friend of mine, a maiden lady, told me that another lady told her, that Dr. Primrose said, that they had drunken men at the Home, frightful creatures. Is that true, Mr. Kellogg? "Yes, ma'am!" "And that you have terrible noises and awful screams there; is that true?" "Yes, ma'am, worse than that." "Come pretty near murder, sometimes, I declare." We said, Generally, madam, the Home was as orderly as any house, and more so; but these things will happen, and they don't frighten us. There are, in the Christian community, many excellent people who have cherished extravagant expectations in respect to sailors' homes and other means used for the elevation of seamen, as though unlike all other means of grace, they were to be crowned with instant success; and not finding those groundless expectations met, have rushed to the other extreme, and now think only of scuttling the ship and abandoning her; forming their opinions respecting a complicated movement and a large class of men, from a few particulars.

Dr. Primrose, devoted, learned, refined, comes to the Anniversaries, has heard of the Sailor's Home, knows the general design and outline of it, has had the seaman's cause presented to his people, and felt a strong interest in it; he thinks it a good opportunity to go and see for himself; he ascertains the locality, opens the door, and in the middle of the passage encounters a drunken sailor, all ready for a fight with whoever shall open that door. He has been engaged in one combat already, at the dram-shop where he obtained his liquor; his face is cut and bloody, and he is ready for any thing or any body; he is not in the state to

recognize nice distinctions and the proprieties of life. He addresses the terrified Doctor with, "You're a bloody fool and I'm another." "Sir, I do not know that I ever had the pleasure of your acquaintance." "Don't you call me Sir; I aint a Sir! I'm Scotty; I'll do you ashes, can you do a man ashes?" "I ask your pardon, Sir; friend, I mean." "If a man axes my pardon, that's enough. What 'll you have, shipmate? I never drinks anything stronger than mineral water, myself, I don't."

At this crisis, the Master of the Home makes his appearance, and rescues Daniel from the lion. He knows all about the Sailor's Home now, has been there and observed for himself. They have drunken men there, horrible creatures. Well, Dr. Primrose, let us reason together. What did you think a sailor's home was, Doctor? A place to board sailors after they had become pious and temperate, and are well enough; or a place where they may be protected from robbery and murder when drunk?—where, by mingling with sober men of their own class, who endure the same hardships, and are surrounded by the same temptations, they may find sympathy and become ashamed of their vile habits; thus bringing the most potent of all influences, especially among seamen, a class influence to bear upon them. Where would you expect to find a leaky kettle, but at the tinker's; a worn-out shoe, but at the cobbler's; a broken chain, but at the blacksmith's; a degraded seaman, but at the Home, where he is often reformed? Besides, Dr. Primrose, do you not know that there are scores of Christian mates and masters of vessels in this Commonwealth, standing high in the public estimation, and an honor to their profession, who, when they came to the Home to board, made just such an exhibition of themselves as that seaman made of himself to you; and had they fallen into the hands of such dainty-fingered Christians as yourself, would have been past hope, or in hell? When one half the talent, piety, energy and wealth have been devoted to this cause, which have been devoted to the missionary enterprise, and there are not corres-

ponding fruits, it will then be time enough to yield to discouragement.

There are objections from other sources. It is said that providing religious privileges for seamen is like casting pearls before swine; they do not appreciate them, and will not, to any extent, attend upon them. We reply, that seamen attend church in greater numbers, from better motives, and are more decorous in their behavior while there, than landsmen. If the number of seamen in the Mariner's Church at one time is small, it must be recollected that they are not the same individuals, but are constantly changing. It must also be recollected, that public sentiment, which in many persons usurps the place of conscience and religious motive, has no influence upon the seaman; that the habits of his life, and the example of his associates, both at sea and on shore, all tend to make him lightly esteem the Sabbath. At one time, he is in Spain on the Sabbath, there is a bull-fight; at another, in Canton, there is heathen worship and a holiday; at another, in New Orleans, there is a parade of troops and artillery practice in the public square; at another, in Boston, and the rail-cars and steamboats are crowded with well-dressed and intelligent people, going on pleasure excursions to the watering-places and suburbs. On shore it is considered reputable and decent to go to church; this motive carries some. It is a good example to place before children; this carries others. Parental authority takes the children there, music others, eloquent preaching others. The mechanic, the grocer, the merchant, go for a consideration; it helps business. The young physician, that he may be called out by the sexton, giving an idea of pressing practice. Thus is there much of tare and tret in the whole matter. Winnow one of these congregations, and it is to be feared the heap of chaff would far exceed the heap of wheat, and be reduced in numbers far below the seamen, upon whom such motives have no influence.

HARDSHIPS OF SAILORS AND OFFICERS.

A seaman's life, in its very nature, is encompassed with peril and hardship. It necessarily involves a depri-

vation of those social enjoyments, domestic ties and religious privileges, which man's moral and intellectual nature craves. This is equally applicable both to the officer and seaman. Let us not make that lot harder, by withholding from them our sympathy and our prayers.

Permit us, for the sake of illustration, to place you in the position of a foremast seaman on the New England coast, in winter weather. You cross the gulf with a roaring "southerly." It don't rain, it pours; your clothes are all wet, till you have nothing dry for a shift. You have been broiling for months under a tropical sun, the manilla rigging soaked with water is just like a sponge; every time you haul on a rope the water runs down your arms to your shoulders. All at once the wind shifts with a squall, and an icy "norther" comes down upon you from the white hills. Your hands, that have been soaked in fresh water till they are parboiled like a washerwoman's at the tub, now become hard, glassy and full of frost. Every time you hang your weight on a rope, they crack open, the sharp spires of the hemp stick into them, and the blood runs; 'tis real misery. The mate orders the watch to go below, and says. Be ready for a call, boys. You go into the forecabin; don't know whether you've got any feet or not; don't know whether you've got any hands or not; can't feel them, they are numb. You turn in, as the sailors say, "all standing," which means to take off your pea-jacket and stand it up. It is full of ice and will stand alone. You get into your berth, all wet; lie there and shiver for awhile. By and by you begin to feel warm, and a steam rises from your body—just about to fall asleep, when all hands are called to shorten sail, and you hurry aloft in a snow-storm, again to freeze and perhaps to perish. That is a sailor's life before the mast. As an officer, it is not much better. The master of a ship pillows his head upon responsibility, and it is a thorny pillow. He is often expected to make bricks without straw, profitable voyages with low freights, short passages with head winds, while constant anxiety exposes him to the attack of

contagious disorders. He is often perplexed with incompetent officers and worthless crews.

A young man of my acquaintance, whom I had dearly loved, trained up for a seaman, instructed, prayed over from the time he was twelve years of age, till, at the age of twenty-one years and six months, he was mate of a large ship, with force of character sufficient to make such crews as are generally found in large ships, both to love and fear him, furnishes a mournful illustration of this statement. He had the face and form of a Grecian statue; a complexion to which exposure only imparted a manly beauty; a keen, grey eye, with the grit and the good will in it; and his laugh did you good like a medicine. He went a roundabout voyage to Trieste, Marseilles, and to Havana, in the cholera time; into that accursed basin where so many of our red-cheeked New England boys have laid their bones. In twenty-four hours after the sails were furled, the steward of the ship was dead and in his shroud; seven men lay sick in the forecabin, and this young mate dead in the cabin. He was tenderly attached to an estimable lady with whom I expected to unite him in marriage when he returned. His chest came home after a while, the young lady was sent for, and she, with his father and mother, attempted to open it, but they could not. They sent for me. The key was fastened to the handle of the chest with a twisted wire. When I arrived the old father was striving in vain to untwist its clasp, for the tears blinded him that he could not see, and there was no strength in his fingers. I opened the chest. There was in it the materials for her wedding dress, which he had bought in anticipation of their marriage; a ring which he had fondly hoped to place upon her finger as his wife; a beautiful shawl for his mother; an outside garment for his father; a beautiful and costly cane to support the feeble steps of the old man whose grey hairs were going down with sorrow to the grave. Alas! he had lost the last prop of his declining years, the shoulder of that noble-hearted boy. There was also a rare and costly book, which he had purchased as a gift to

the minister of Christ whom he loved.
This is a sailor's life behind the mast.

From the eloquent address of Rev. E. Kellogg at the Anniversary of the Boston S. F. Society.

[For the Sailor's Magazine.]

THE MARINER'S SONG.

Twilight is on the tranquil sea
And Mem'ry comes to bring'
The pleasant seasons that were passed
In youth's departed spring :
The friends I fondly cherish'd, in
The land for which I sigh,
And the fond hopes, and smiles, and
tears,
Of peaceful days gone by.

O, gentle friends of early years !
Though I am from you riven,
Still shall your memory comfort me,
And turn my heart to Heaven.

And, 'mid the haunts of other days,
When life's cold storms have fled,
I long to rest my weary form,
And slumber with the dead ;
The dear departed ones who then
So oft upon me smiled ;
Whose love new gladness gave to joy
And every grief beguiled.

And, dearest Saviour, let thy love,
Like yon fair star of even,
Shine ever on me till I join
The loved and lost in Heaven.

WARREN, R. I. HEZEKIAH.

"A CONSTERNATION MEETING."

From "The City of Sin,"

BY REV. E. F. REMINGTON.

[The City of Sin is besieged by the army of Heaven, Captain Run-never leading the van. An assault is expected.]

It was announced that the camp of the besiegers was full of life and animation. The soldiers were constantly on duty ; the largest guns had been brought out and mounted ; a new corps of sappers and miners had been organized and set to work under the most skillful engineers ; it was also rumored that they were about to make a grand assault upon the towers. A meeting of the citizens was immediate-

ly called to devise plans of defense, and to appoint vigilance committees. Some proposed sending an agent into the camp with an abundance of gold, to buy up, if possible, the leaders. Mr. Sly proposed offering to the chief men of the enemy the highest offices in the city. He thought Captain Run-never was peculiarly fitted for the office of Lord Keeper of the Tower of Ignorance, and that Mr. Valiant was admirably qualified for the office of Commissioner of Streets and Lamps.

Mr. Snare proposed opening the gates of the city to the besiegers. "Let them," said he, "come in and live with us, and see how long they will retain their sanctity. Let them take up their abode in Love-money, and escape, if they can, the leprosy of avarice ; let them live under the shadow of our theaters and brothels, and escape, if they are able, those moral whirlpools. Let them but get a glimpse of the Court of Fashion, and how soon will they be running themselves out of breath to catch its smiles. Let the captains Run-nevers be domiciled for a few months in Man-worship, and how soon will they be bowing in worship of an echo. Let them come and rear up temples in our midst, and, my word for it, the structures they rear will be more gaudy and finical than our theatres, and our opera singers will soon be employed in their organ-lofts to hymn the praises of their God. Let them come and abide with us, and their warmth and zeal will soon be congealed ; orange groves do not bud and blossom in the frigid zone, neither the rose of Sharon take root and grow in the frosty air of this city. The river of salvation they are rolling through the world, will be frozen up the moment it enters our gates. Their lamps of truth can no more burn in our midst, than candles let down into wells filled with poisoned air. Therefore, I say, let them come among us, and under the enervating influences of our city, they will fall, as did the soldiers of Hannibal after indulging in the luxuries of Capua. They will doubtless find, when they come among us, that we possess a spell more potent than that of Circe for changing men into swine, saints into sinners ; for while our Delilahs lapping the heads

of these moral Sampsons, we will bind them hand and foot, and putting out their eyes, we will cause them to grind in our prison houses."

On the other hand, Mr. Two-eyes thought it would be a dangerous experiment. "No doubt," said he, "many will fall victims to our seductive charms; but we should remember that some men are like deaf adders, who will not listen to the voice of the charmer, charm he ever so wisely. We spring traps for foxes, and spread nets for birds, but there are some so old and wary that they cannot be taken. By opening our gates many would fall into our trap; but let us remember that Lot retained his sanctity even in Sodom, and Joseph resisted the allurements of Potiphar's wife. The frosty air of our city would put out the fire of zeal in many hearts; but the fire is so deep down in the hearts of some men, that no waters can extinguish it; like volcanic fires in Iceland, which burn on, age after age, though covered with ice and snow. It is very true that orange groves do not bloom in the Arctic, but the trees of righteousness planted by the Moravians in Greenland, retain their verdure amid the rigors of a polar winter. As to the freezing up their wells of salvation, and extinguishing their lamps, let us remember that thermal springs can never be frozen over; and, although the stars may be obscured by mists and fogs, the poisoned air and reeking corruptions of earth can never dim their radiance. Granting we possess the magic charm of Circe, let us fear lest a Ulyssus be found able to baffle our spells; and even if we are able to put out the eyes of these moral Sampsons, let us beware lest, feeling for the pillars of this huge fabric of our greatness, they bury us and our children in the mighty ruin.

And now let me foretell the result of giving our enemies free quarters in our city. Should they for instance take up their abode in the Tower of Ignorance, they will transform it into a tower of light and knowledge; and making it the base of future operations, they will issue forth and overturn every tower on the walls. Our theatres will soon be transformed into temples, where shall be heard hosanna

nas to the son of David. The tables of the money-changers will be overturned in Love-money; the grass will grow in Man-worship; Cruelty Lane will soon be filled with houses of mercy, hospitals for the sick, and asylums for the blind; the filth and dirt which have been accumulating for ages in our streets, will be swept away; the lash resounding dens of tyranny will become solitary; the sobs and moans of the down-trodden will be changed into glad halleluiahs; men will abandon the fountains of death for the waters of life; the lamps of error will go out un replenished, for the gleam of their banners will chase away the gross darkness which now covers us."

Mr. Get regarded these dismal forebodings as the dreams of a moon struck prophet. "Let us throw wide open our gates; let us bid them welcome. Let them come, and marry, and settle among us. They are renowned for being a frugal, thrifty race, and doubtless they will augment our wealth amazingly, and also increase our respectability, and enable us to take a high stand among the nations of the earth."

Mr. Hypocrite said he had thought of a plan which he hoped would be acceptable to all. "Let us," said he, "adopt the garb and uniform of our enemies, and hang out flags starred and striped like the banners which float so proudly from their pavilions; by so doing we shall dwell securely; and our bills of credit being readily accepted, we can go on trading with the natives of the earth, until, having hoarded vast treasures, we can throw off the mask and bid defiance to the world."

* * * * *

Old Stubborn said he was decidedly opposed to the measure. "Let us," said he, "fight it out to the last. If we are to die, let us die like men. Let us imitate those heroes who have borne up against their foes, even with famine and pestilence in their midst. For my own part, I am determined to defend the walls while I can wield a pike, and if driven from the walls, I will fight from square to square, and from street to street, until, shutting myself up in the castle, I will howl out

my defiance in the ears of the rebels. Let us for one moment contemplate the consequences of opening our gates to our enemies. In the first place, they will throw open the prison gates and let loose from his cell old Mr. Conscience, whom we have kept bound so long. It has not passed from the memory of our elders, how he once lorded it over this city. When I was a boy one could not go to a theater, but he would whip him all the way home. One could not take a pack of cards in his hands but he must needs be kicked and cuffed by him. The first time I went to spend an evening at the house of old Mr. Profanity, he gave me such a pinch that I shall carry the memory, if not the marks of it, to the day of my death. It seems as though I could hear the yell he gave me, when one day I was looking over a garden wall with no intention of leaping over, although the sight of its apples and melons made my mouth water. I once heard my father say, whose bones lay bleaching around yon brandy fountain, that the first time he went down to drink thereat, old Mr. Conscience came near pounding him to death; he was not able to stir a foot out of his house for a twelvemonth. The snakes of Envy street are terrible, but its scorpion lash is more terrible; to be pinched by hunger and want is frightful, but the grip of his hand is more frightful. It fairly puts one into a tremor to think of letting him loose in our midst. I should never dare to look one of my fellow men in the face again. It puts me to the blush to think of it—a thing I have not done for many a day. If we should permit him to go at large for even a week what a revolution he would effect? How many would be thrown out of employment who now get their living by lying and cheating? How many of our moth-eaten garments would he compel us to surrender to the naked poor? How much of our ill-gotten wealth would he compel us to hand over to the laborers who have reaped down our fields? How many slanderous lies would he force us to take back? I, for one, would move out of the city; for I should have to listen to his roaring in my ears, or be reduced to bankruptcy. Besides letting

old Mr. Conscience loose, we should be compelled to knock off the chains from the limbs of Mr. Pity, Mr. Weep-for-those-who-weep, Mr. Open-the-mouth-for-the-dumb, Mr. Feet-for-the-lame, and Mr. Eyes-for-the-blind, together with all their kindred, and their name is Legion."

Old Wink-at-sin was in favor of opening the gates to the besiegers, provided they tie the hands of the said Mr. Conscience behind his back, and put a gag in his mouth, so that he can neither pinch nor roar; and, provided also, that every man, without let or hindrance, be permitted to follow his lawful calling, viz: to cheat, lie, steal, slander, and commit all manner of uncleanness as he may list. And also provided, that the corps of police, (composed entirely of the progeny of the said Wink-at-sin) who now patrol our streets, crying day and night, "All is well! there is no hell!" shall not be superseded by watchmen taken from their own ranks. "For it should not be forgotten," said he "that we are indebted to these, our sentinels, for our security and peace of mind. The music of their voices when singing at the midnight hour, in full chorus, "All is well! there is no hell!" is sweeter to my ear than an Æolian harp, or pealing organ. They smooth the pillow of the dying debauchee, and plant hopes in the wrinkled brow of crime. They foster courage in the breasts of our heroes, and cry peace and safety, when the voice of the trumpet waxes louder and louder. Without their aid and encouragement, who of us would dare to live, and who would dare to die? Without their countenance who would dare to put the bottle to his neighbors' mouth, or oppress the hireling in his wages? Without their lullaby, who could sleep of nights, after having been engaged all day in cheating and lying? I know not what others may think, but I am free to declare it as my firm conviction that, without their aid, we should not be able to hold out another hour. Neither should we forget that our police force are enobled by a renowned ancestry. Their primogenitor was present, and smiled approval at the laying of the foundation of our far-famed metropolis. Their 'escut

cheon is more ancient than the armorial bearings of kings and potentates, as the motto therein plainly shows: "In the day thou eatest thereof, thou shalt not surely die." Words as cheering to our hearts as when first uttered six thousand years ago. Think, I beseech you, of our condition, provided our faithful sentinels were superseded by watchmen taken from the ranks of our enemies. How soon would they din in our ears, "Masters give unto your servants that which is just and equal." How soon would they be seen standing on the huge pile of bones now mouldering around the fountains of Rum, Gin and Brandy, crying: "Woe to the drunkards of Ephraim! The crown of pride, the drunkards of Ephraim shall be trodden under feet?" Now when one has tarried long at the wheel of the gambler, and looked "upon the wine when it is red," he is cheered at every corner by a luminous star, on which is written in letters of gold, "Thou shalt not surely die." Then he would be compelled to hear at every step: "The soul that sinneth, it shall die." The way of the transgressor is hard."

Mr. Smooth-the-way thought that concessions would be necessary on both sides. "There are many things," said he, "we must surrender, and there are many things they must give up, before they can take up their line of march, and receive a hearty welcome in our midst. There is that old Book which they carry about with them (the relic, in my opinion, of a barbarous age;) they must agree to leave it behind them; for, as is well known, this book is so full of mysteries, that many, in trying to solve them, have lost their reason. They tell us that it is the light of the world; but many, in gazing on its effulgence, have been smitten with blindness; like men who long to look at the sun, they have been blinded by excess of light. I should regret exceedingly to see this Book brought into our city, for we have as many crazy and shattered people now, as we can well manage." He was not aware that the same objection was urged against our having a sun in our heavens; but the sun was not given us to be gazed at, but to be a light to our feet; so the

Bible, equally luminous, equally mysterious, was given as a lamp to our feet, and a lantern to our path.

The Lord Keeper of the Tower of Popery could see no objection to admitting the Book, provided they would surrender it to his keeping. "For fear the people may be blinded or crazed by it," said he, "I will hide it away in some dark corner of my tower, and only let out a little light as the people are able to bear it. It is well known that many people have been killed by drinking too freely of cold water when heated; and as this Book is said to be a fountain of living water, I will build an iron wall around it, and give out a few spoonfuls at a time; for as a starving man should not be permitted to sit down to a feast, but be fed with a few crumbs, so the starving multitudes around us should be fed with crumbs as I shall see fit. [How long should starving men be fed on crumbs.] And you will understand that I am particularly interested in this subject, for I have a myriad host committed to my keeping, men of such stubborn wills, that if full fed, they would become altogether unmanageable. As the lion with an iron band around his neck is rendered docile and pusillanimous, so bolts and bars are necessary to keep the multitude in subjection. The eagle caged is a tame and spiritless bird in comparison with the eagle who has derived strength and nerve of wing by sweeping the free air of heaven. The minds of men must be caged in order that they may be reduced sufficiently imbecile to submit to authority. Now this Book is a wonderful instrument for opening prison gates and uncaging the intellects of men. Give this book to the people, and my power and glory would soon tremble into dust. Ichabod would be written on the walls of my tower, men would flee out of it as they would out of a charnel house when the light of day has revealed the death's heads grinning on every side of them."

The Master of the Royal Mint was astonished that any citizen could entertain the proposition for a moment: "For," said he, "our enemies will bring in with them an abundance of gold, gold tried in the fire, gold without dross or alloy, whereas our coin is

so thoroughly adulterated that it is with the greatest efforts we can keep it in circulation; and it is only by rigorously enforcing the ordinance which declares "all gold that glitters," that we can keep the wheels of commerce rolling; in fact, our circulating medium does not contain an ounce of gold to a ton of dross, and can we expect that men will be content with our cankered and rust-eaten coin when they have once listened to the ring of the true metal?"

Mr. Vanity, as the representative of the Court of Fashion, was entirely opposed to the proposition. "The entrance," said he, "of such a multitude with their robes of righteousness and garments of salvation would be the ruin of our court; for the moment our citizens caught a glimpse of their livery, more gorgeous than the rainbow, they would turn away from our habiliments, the shape and color of which have caused us so much anxious thought, as from filthy rays."

The Master of the Armory was opposed to their entrance for the same reason. "When our citizens," said he, "once behold their dazzling squadrons arrayed with the armor of righteousness on the right hand, and in the left, having their loins girt about with truth, and their feet shod with the preparation of the Gospel of peace, they will turn with loathing from our armor of lies."

Mr. Glimmer thought he could see land ahead: "If," said he, "their coin is pure gold, gold coined in the mint of Heaven, and ours is pure dross, if their garments outshine the sun and ours are as filthy rags, if they are clad in the armor of truth and we in the armor of lies, why not exchange? Would any sane man feed on chaff when a granary filled with wheat was opened, and all were invited to come without money and without price?"

As Mr. Glimmer was proceeding to canvass the aforesaid arguments, a messenger announced that the enemy were making a grand assault upon every gate and tower in the city, and called upon every man to "arm for the fight."

[For the Sailor's Magazine.]

RELIGION IS WORTH SOMETHING.

An English brig came into our port a few days since in a very bad condition. When only some 400 miles from the coast of Ireland, in a gale of wind, her bulwarks, galley, wheel, and boats were carried away, and much other damage done. "But," said the captain, "during it all my mind was at perfect peace, and though in such a condition I never had a pleasanter voyage." Why was he thus? Ans. He is a praying man. He stayed his mind on God, and therefore was at peace, just exactly as God has promised.

Reader, is not the Religion of Christ worth something?

On the next Sabbath morning after I had entered the pulpit I received the following note from this captain as he and his crew walked down the middle aisle:

PHILADELPHIA, May 11, 1857.

"George Robson, of the Wm. Penn, and his ship's company, desire to return thanks to Almighty God for his goodness to them in bringing them to this, their desired port, in health, and in permitting them to enter his house to mingle with his people. May we all find it a Sabbath of rest to our souls for Jesus sake.

GEORGE ROBSON,
Bright William Penn."

TESTIMONY OF A RUMSELLER.

It is still contended by many officers, owners, and others, that sailors are no better than they used to be with all the efforts for their reformation. Listen to what one who keeps a Rum Sailor Boarding House said the other day. "No use to keep boarding house now—nothing made by it—so few sailors drink now to what used to; nothing made."

How does this correspond with the croak of those who say sailors are getting worse and worse—are nothing but drunken dogs.

Truly the Lord has blessed the means made use of for the elevation of seamen in the moral scale. And if owners and underwriters will do their duty and do away with the "advance," they will be elevated still more in that scale and very much in their seaman-ship.

THE CABIN BOY.

The solution of the enigma of C. W. H., in the last number is: "The Sailor's Magazine." That of T. J. J.: the twenty-six letters of the alphabet.

We have received enigmas the past month from C. W. H., E. S. F., and G. F. F. It is necessary to repeat the remark, that the solution of the whole and of *each particular* in these articles, should be furnished along with the enigmas themselves. We have no time to devote to studies of this sort, either to solve them or to ascertain their correctness. This condition will have to be made indispensable to their insertion.

GEOGRAPHICAL ENIGMA,

By H. B. E.

I am composed of 25 letters.

My 8, 10, 9, is a city in Europe celebrated in the time of Wallace as the scene of thrilling events.

My 5, 6, 7, 8, is an island which in the sixth century was the residence of learned monks, and the cemetery of the kings of Norway and Scotland.

My 14, 16, is a large river south of Switzerland.

My 1, 6, 16, 18, is a chain of mountains in Africa.

My 22, 14, 24, 20, 13, 3, 12, 15, 8, 19, 7, is the name of a coast north of South America.

My 14, 24, 17, 25, 8, 11, is a city in the mountains of Mexico.

My 14, 6, 25, 23, 2, 4, 23, 8, 14, 24, is a town on the coast of Guatemala.

My whole is the name of a beautiful vessel.

GEOGRAPHICAL ENIGMA.

I am composed of 20 letters.

My 1, 6, 3, 10, 16, is a river in France.

My 2, 18, 1, 19, 12, 10, 1, 3, 10, is one of our western States.

My 12, 10, 4, 9, 7, 18, 12, is a lake north of New York.

My 1, 3, 6, 17, 7, 9, 15, 12, 7, 16, 10, 20, are mountains in the southern part of Europe.

My 19, 12, 20, 10, 5, 9, is a river in the southern part of Africa.

My 12, 15, 14, 10, is a gulf south of Asia.

My 13, 7, 18, 12, is a cape south of Brazil.

My 10, 6, 2, 5, 6, 14, 8, 20, 10, 11, is a large island in the Pacific Ocean.

My 15, 12, 1, 19, 12, 2, is a city of Russia.

My 2, 16, 10, 6, 17, is a lake in the northern part of Europe.

My whole is a name by which one of our New England States is sometimes called.

E. S. F.

CONUNDRUMS, BY E. S. F.

1. Why is Boston like the letter M?
2. How can you take one from fourteen, and leave fifteen?
3. What would you call a bad cat?
4. What word of one syllable, from which if you take away the first two letters, will be left a word of two syllables?

MR. EDITOR :—I send you a beautiful story which I have recently met with. Will you please insert it in the "Cabin Boy?"

LITTLE JAMIE'S LAMP.

In a lone cottage by the sea-shore little Jamie was lying on his low bed. When in health he had always been an active boy, and now that illness obliged him to be still, he often felt very weary and melancholy. As he lay thinking sadly of the bright summer days that were coming, and wondering whether they would pass before he was well enough to enjoy them, his mother came and lighted a little lamp, and placed it by his bedside: "I am going to the village," she said, "for this oil in the lamp is all we have left, and I must get some more;

but your Bible is here—I think the light will burn till I come back.” When his mother was gone, he opened it and began to read. Shall I tell you what he read? “I will never leave thee, nor forsake thee,” &c. No wonder he was comforted; and when he laid his head upon the pillow he felt cheerful, and he soon fell asleep. Meanwhile a ship was drawing near land. It was a dark and a stormy night, and, though the coast was a dangerous one, no friendly beacon pointed out the sunken rocks. The sailors became alarmed, and the captain knew not where to turn for help; but just in the extremity of their fear and peril, a bright beam of light shone out over the waters from a distant cottage window, and showed where the foaming waves were dashing on the rocks—“Breakers on the larboard bow!” thundered the captain—“bout ship!” and the gallant ship, obedient to the helm, turned her bow towards a more kindly haven. As they sailed in the new direction, the seamen looked again for the light; but it only flickered for a moment. What was it? It was Jamie’s little lamp. He did not watch it, so it burned down till it reached the oil in the bottom of the lamp, and then it lighted and blazed up so brightly that it lit up the rocks and billows in the bay.

Yours, with respect,

GRANVILLE F. FOSTER,
St. John, N. B.

Thanks to our young friend for the story. So, often, may the humblest child, by a good deed, or by the exhibition of a right principle, do an amount of good of which he is little aware. A single word, a prayer to “Him who heareth in secret,” has saved a soul from wreck, with interests more precious than the freight of a thousand ships. One wrong act or word too, may do an equal amount of evil. And this shows us how important are all the little things we do in this world. Let it be the motto of every one, old or young: “Whether we eat or drink, or whatever we do, do all to the glory of God!”

THE LIFE BUOY.

And what is *that*? some of my young readers will ask. I will tell you. It is a contrivance for helping sailors who have fallen into the sea to keep afloat until a boat can be sent to them. It is sometimes simply an air-tight box or cylinder, so made that persons floating in the water can cling to it, and so keep from sinking. Some years since a very ingeniously constructed Life Buoy was prepared by a gentleman belonging to the navy. It was made of two hollow copper vessels about the shape and size of a pillow. These were fastened together at the edges, and an upright pole or mast was attached firmly to them. This mast was hollow like the barrel of a gun. Into it was inserted from below an iron rod loaded at the bottom with lead, and so adjusted, that when the *Life Buoy* was let fall into the water the rod would drop partly out of the hollow iron pole or mast, and settle down into the water so as to hold the mast upright by means of the lead at the bottom. At the top of the mast was fixed some combustible matter which could be lighted up like a torch. The Buoy was fixed at the hinder part of the ship, so that it could be dropped into the water at a moment’s warning. When it fell, the torch at the top of the little mast was lighted by means of a firelock. It then floated away upon the waves. When a man fell overboard it was immediately let down. The man in the water, seeing the light, would swim to it and lay hold of the Buoy, and keep himself above the water until a boat could reach him.

What the *Life Buoy* is to men drowning in the sea, Christ is to men perishing in sin. They who do not “lay hold of the hope set before them in the Gospel” will be “drowned in destruction and everlasting perdition.” Multitudes of seamen are every year perishing because they do not have the gospel. They are like men who have fallen overboard in the night. Christ is the *Life Buoy* which the *Seamen’s Friend Society* is trying to bring near to those who are perishing. Who will not help? S.W.H.

NAVAL JOURNAL.

Disasters for the Month.

STEAMSHIPS.

—— Louisiana, burnt in Galveston Bay. 1,155 tons.

—— Canadian, (British) ashore on Pillar Rock, river St. Lawrence, and going to pieces.

SHIPS.

April 25. Hampton (Hamburgh) from St. John's, N. F., to Laguna, ashore near Port Royal; a total loss. Captain and crew brought to New York.

June 1. Stephen Larabee, from Newport, W. to Havana, ashore on the Colorado; total loss. Captain and crew arrived at Havana. 513 tons. Value of vessel, \$21,000.

June 9. Squando, from New York to Quebec, ashore 50 miles E. of Halifax. 1,090 tons; will be a total loss. Value of vessel, \$72,000.

June 19. Stamford, fr. St. John to Liverpool, ashore on Seal Island; probably a total loss. Crew saved.

June 28. Vaucluse, Carney, fr. Miramichi to Bristol Chan., ashore on Esquiniane Point; probably total wreck. 669 tons. Value of ship, \$35,000.

June 21. Wm. M. Rogers, Thompson, fr. Liverpool to New York, foundered at sea. Capt. T., with his first and second officers, and nine seamen, went down with the vessel. The third officer and twelve seamen escaped in the life-boat, and were picked up and taken to St. John's, N. F. 979 tons. Insured for \$45,000.

July 3. Gosport, Strickland, fr. Liverpool to Baltimore, ashore 15 miles below Cape Henry. 868 tons.

BARKS.

March. 11. Lightfoot, fr. Manila to San Francisco, totally lost on a bank 100 miles off Manila; captain and crew saved. Value, \$159,000.

March 27. Ellen Noyes, fr. Boston to Singapore, totally lost in Banca Straits.

April 3. La Pierre of N. Y., supposed from Cadiz, totally lost off Rio Grande; all saved except one man. 486 tons. Value of vessel, \$25,000.

—— Napier of New York, totally lost in a gale off Rio Grande del Sur.

—— Sarah Jane, Grumley, fr. Mobile Rotterdam, sailed Dec. 8; missing.

500 tons. Value of vessel, \$25,000. Cargo, 1,470 bales of cotton.

May 22. Sanford Achorn, fr. Boston to Mobile, wrecked at Abaco; captain and crew carried to Nassau. 360 tons. Value of vessel, \$18,000.

June 3. Lunette, from Aspinwall to Kingston, struck on Pedro Shoals; crew saved.

June —. Edward, from Boston to Mobile, ashore on Bemini Island; total loss.

June 13. W. H. Brodie, Williams, fr. New York to Mobile, blown up by gunpowder; crew escaped. 385 tons. Insured for \$16,000.

BRIGS.

May 15. Ellen, Henricks, fr. Liverpool to Newfoundland, fallen in with in a sinking condition; captain and crew taken off and brought to Baltimore.

May 25. Cynosure, fr. Rockland to N. Orleans, with lime, burnt; officers and crew saved. 395 tons. Value, \$26,000.

—— Martha Rogers, from New York to Pictou, totally lost on Cape Sable; crew saved. 191 tons.

—— Martha Kinsman, Talbot, from Portland to Havana, sailed about Feb. 20; missing. 128 tons.

SCHOONERS.

May 7. Gen. Taylor, fr. Baltimore to Hudson, run into, and was obliged to be abandoned; captain and crew landed at Maurice, N. J. Value, \$5,000.

May 20. Othello, from Machias to New York, sprung a leak in a gale and filled.

June 22. Gull, of Newburyport, ashore below White Head, Me.; total loss.

June 26. Patriot, from Salem to Bangor, ashore at White Head, Me.

July 2. Priscilla, Turner, from Gloucester to Salem, struck on a ledge and dashed in pieces; crew saved.

SUMMARY.

Steamships	2
Ships	7
Barks	9
Brigs	4
Schooners	5

Total 27

The losses are not sufficiently reported to make a reliable estimate of their aggregate amount.

List of Deaths in the Seamen's Retreat.

Name.	Age.	Birth.	Disease.
Robt. Williams,	20	Turks Island.	
John Duncan,	22	West Indies,	Tetanus.
Lewis Nunes,	28	Maderia,	
Thos. Carr,	20	Maine.	
Francis Nichols,	20	England,	Scurvy.
William Somers,	23	England,	"
John Anderson,	35	New York,	Con.'tion.
Frank Williams,	29	Fayal,	Phth. Pul.
Wm. Philips,	35	England,	
Lewis Victorino,	25	Portugal,	Pneumo'a
John Steele,	26	Mass,	"
Sandy Tonic,	12	West Indies,	"
John Smith,	40	England,	Con.'tion.
Jerem. Daily,	20	Ireland,	Erysipelas.
John J. Brown,	—	Mass,	Pneumo'a
Richard Gross,	41	New York,	Phth. Pul.
Wm. Anthony,	22	Nova Scotia,	"
John Brown,	32	Sweden,	"
Capt. Jacob Allen,	39	Nova Scotia,	Dysentery.
Wm. H. Phillips,	28	Delaware,	Pthisis.
Frank Williams,	37	Sweden,	"
Jose Allen,	20	Portugal,	Pneumo'a.
Chas. Ruff,	37	Germany,	
John Rider,	50	England,	
Frank Rivers,	26	Ireland,	Feb. Typh.
Ephraim H. Collins,	24	Vermont,	Phth. Pul.
James Brown,	49	New York,	Pneumo'a.
John Riley,	44	England,	
Munt R. Bloom,	24	Germany,	Erysipelas.
James Long,	31	New Zealand,	Phthisis.
John Colley,	18	Ireland,	Tetanus.
Peter Clark,	26	Denmark,	"
Anath. Higgins,	28	Maine.	
Thos. Jackson,	32	Ireland	
Joseph Barnes,	22	R. Island,	Phth. Pul.
John Taylor,	30	Sweden,	"
Wm. Laudon, (col.)	19	St. Helena.	"

NOTICES TO MARINERS.

BUOYS NEW YORK BAY, &c., &c.

The Spar buoys marking the channels across the bar and through the lower bay of New York, have been removed, and Can and Nun buoys put in their places for the summer. Nun buoys mark the "Gedney's" and main ship channels around Southwest spit to the narrows; and Can buoys, the south channel across the bar and swash channel to main ship channel.

MAINE.—HUE AND CRY ROCK, AND ALDEN'S ROCK, OFF CAPE ELIZABETH, PORTLAND.—Strangers bound to Portland, Maine, with vessels of heavy draught, should be careful in approaching Cape Elizabeth lights at the outer entrance to the harbor, to pass to the eastward of the Hue and Cry and Alden's Rocks, leaving the Black Buoy on the former, and the Black Bell Buoy on the latter, on the port hand in going in. From near the Black Bell Buoy, placed to mark Alden's Rock, steer by compass N. N. E., until Portland Head Light-house bears N. N. W., or N. W. by N., when follow the directions laid down by Blunt in the American Coast Pilot.

Hue and Cry Rock will be marked during the summer and fall by a Black

Can Buoy, marked No. 1, and during the winter months by a Black Spar Buoy, marked No. 1. The eastern light-house tower (fixed light) on Cape Elizabeth, bears from the buoy, N. W. by N., distant 4 miles.

Alden's Rock will be marked by a black boat-shaped Bell Buoy, surmounted by a frame-work and bell, with ALDEN'S ROCK, painted conspicuously on each side of the frame-work in large white letters, and No. 3 painted on the mast supporting the bell. The bell is supported at an elevation of 12 feet above the water, and should be heard under ordinarily favorable circumstances, one mile, depending upon the force and direction of the wind. The Bell Buoy is moored in 14 fathoms water, distant about 500 yards in a S. E. $\frac{1}{2}$ S. direction, by compass, from the shoalest part of the rock or ledge. The obstruction to navigation known as Alden's Rock is, according to the report of the latest examinations made by the Coast Survey, 317 yards long, in a N. E. and S. W. direction, by 83 yards wide, with irregular soundings upon it, varying from 4 1-2 to 24 feet at mean low water.

The following are compass bearings from the Bell Buoy:

To Cape Elizabeth, (Eastern Light-house, fixed light,) N. W. by W. $\frac{1}{4}$ W.

To Western Light-house, revolving light, N. W. by W. $\frac{3}{4}$ W.

To Taylor's Reef Buoy, W. N. W.

To Wood Island Light-house, (revolving,) S. W. by W. 1-4 W.

To Trundy's Reef Buoy, N. N. W. $\frac{1}{2}$ W.

To Broad Cove Rock Buoy, N. W. by N.

To West Point of Ram Island, N. W. by N.

To Cape Small Point, N. E. by E. $\frac{3}{4}$ E.

ATLANTIC OCEAN—NEWFOUND

LAND.—LIGHT ON GREEN ISLE, CATALINA HARBOR.—The Colonial Government at Newfoundland has given notice, that on and after the 1st day of March, 1857, a light would be exhibited from a light-house recently erected on Green Isle, on the south side of the entrance of Catalina harbor, Trinity bay, on the east coast of Newfoundland. The light is a fixed white light, and will be visible seaward from the deck of a ship in a favorable state of the atmosphere at a distance of 8 miles from E. N. E. round southerly to S. W. The light-house consists of a keeper's dwelling, of wood, of a story and a half high, with a pitched roof, through the centre of which rises a low stone tower surmounted by a lantern, the height from the base to the top being 32 feet.

About the 1st day of June next this light, which is temporary, will be replaced by a more powerful light of the

same character, the illuminating apparatus being a lens of the fourth order. The light will be placed at a height of 86 feet above the level of the sea, and will be visible through the same arc of the horizon, from E. N. E. round southerly to S. W. for a distance of 15 miles.

Green Isle is in lat. $48^{\circ} 30' 45''$ N., long. $53^{\circ} 6'$ W. of Greenwich, nearly.

[All bearings magnetic. Var. $31^{\circ} 45'$ W. in 1857, increasing about $5'$ annually.]

PORT OF LIVERPOOL.

(All Bearings by Compass.)

The following changes in the buoying and lighting of the northern approaches to the port were carried into effect on Monday, the 6th of October last:

Crosby Light-house.—A light was exhibited at Crosby light-house at sunset of the above date, and continued every night from sunset to sunrise. The light is stationary, of a red color, elevated 96 feet above the level of the sea at half-tide, and visible between the bearings of S. S. E. 14° E., and east, which limits will indicate respectively when a ship is westward of Formby spit, or to the southward of the Crosby light-ship.

Formby Old Light-house.—The light in this tower was discontinued on the evening of the above date.

Formby Light-ship was moved from her former berth, S. E. by S. $\frac{1}{2}$ S., $\frac{1}{2}$ a mile, into 33 feet at low water.

Crosby Light-house bearing E. by S. $\frac{1}{2}$ S. southerly; N. W. mark N. E. by E. $\frac{1}{2}$ E. Crosby Light-ship S. E., distance 1-5-8 miles.

Crosby Light-ship was moved from her former berth, N. by W. $\frac{1}{2}$ W., 330 fathoms, into 46 feet at low water.

Crosby Light-house E. $\frac{1}{2}$ S.; N. W. mark N. E. $\frac{1}{2}$ N.

The Bell Beacon was moved from her former berth north, 200 fathoms, into 25 feet at low water.

N. W. Light-ship S. W. 14° W., distance 3-5-8 miles. Formby Light-ship, E. by S. $\frac{1}{2}$ S. southerly, 3-1-8 miles.

K. 1. Black Nun Buoy was moved N. E. by N., 14° mile, into 18 feet at low water.

N. W. Light ship W. 14° N., 2-1-4 miles. Bell Beacon N. by E., $2\frac{1}{2}$ miles.

V. 1. Red Can Buoy was moved N. W. by W., 180 fathoms, into 12 feet at low water.

V. 1. Black Nun Buoy, N. by E., 3-8 mile nearly. Bell Beacon, N. W. by W., 5-8 of a mile.

V. 2. Black Nun Buoy was moved South, 45 fathoms, into 20 feet at low water.

V. 2. Red Can Buoy, S. E. by S., 14° mile nearly. Formby Light-house, E. S. E., 134° mile.

Zebra Fairway Buoy was moved N. E. 14° E., 325 fathoms, into 12 feet at low water.

Formby Light-ship, S. S. E., $2\frac{1}{2}$ miles nearly. Bell Beacon, S. W. by W. $\frac{1}{2}$ W., 2-1-4 miles.

Crosby Light-house, S. E. $\frac{1}{2}$ E.

Z. 1. Black and White (striped vertically) Nun Buoy was moved N. $\frac{1}{2}$ E., 140 fathoms, into 8 feet at low water.

Formby Light-ship, S. by E. $\frac{1}{2}$ E., $1\frac{1}{2}$ mile. Crosby Light-house, S. E. by E.

Z. 1. Black and White (striped horizontally) Nun Buoy was moved N. $\frac{1}{2}$ E., $\frac{1}{2}$ a mile nearly, into 7 feet at low water, on the N. E. edge of Zebra Bank.

Formby Light-ship, S. S. E. $\frac{1}{2}$ E., $1\frac{1}{2}$ mile. Crosby Light house S. E. by E.

Q. 1. Black and White (chequered) Can Buoy was moved 100 fathoms N. N. E., into ten feet at low water.

Formby Light-ship, S. E. $\frac{1}{2}$ S., 173° mile. Bell Beacon, W. by S., 134° mile. Q. 1. Red and White, S. W. $\frac{1}{2}$ W., 3-8 of a mile.

NEW BUOYS WERE PLACED AS FOLLOWS, VIZ:—**Queen's Channel Fairway.**—A Black Nun Buoy, with Perch and Ball, marked Q. Fy.

In 27 feet at low water.—V. 1. Black, S. S. W. $\frac{1}{2}$ W., $\frac{1}{2}$ a mile. Bell Beacon, S. W. by W. $\frac{1}{2}$ W., 1 mile. Formby Light ship, S. E. $\frac{1}{2}$ E., 2-2-3 miles. Crosby Light-house S. E. by E. $\frac{1}{2}$ E.

Victoria Channel.—On each side of the light in the West Middle Shoal, supplementary buoys were placed. S. V. 1., Red and White (striped horizontally) Small Nun Buoy, on the north side.

In 12 feet at low water.—Formby Light-ship, S. E. by E. 12° E., 34° mile. C. 1. Black, N. E. by E. 12° E., 23° of a mile. V. 3. Red, with Perch, N. W. by N. S. V. 1. Can Buoy, S. by E., 18° mile.

S. V. 1. Red and White (striped horizontally) Small Can Buoy, on the south side.

In 12 feet at low water.—Formby Light-ship, E. S. E., 34° mile nearly. C. 1. Black, N. E. 12° E., 58° of a mile. V. 3. Red, with Perch, N. N. W. 12° W., 124° mile.

SAILING DIRECTIONS.—**Victoria Channel.**—A ship coming from seaward, by bringing the Formby Floating Light to bear E. by S. 34° S., southerly, will have that object, the Bell Beacon, and the Crosby Shore Light in one; and after passing the Bell Beacon, by keeping the lights in one, may steer on that bearing up the Victoria Channel until abreast of V. 3. Black, or until Leasowe Light bears S. 14° W., and Rock Light bears S. S. E. 12° E., then haul up N. E., until the Crosby Light-ship opens eastward of the Formby Light-ship, when you will be in the Fairway, and may steer for the Crosby Light-ship. Should there be sufficient water, instead of hauling up as above, she may continue her course with the Formby Light-ship and Crosby Shore Light in one, and so pass in the best water (eight feet at low water, the same as in the Queen's Channel,) over the West Middle into the Crosby Channel. The navigation of this part of the channel by day will be facilitated by the placing of the Nun and Can Buoys, S. V. 1., before described, by passing between which the shoal parts of the West Middle will be avoided.

Queen's Channel.—Having sighted the Bell Beacon, a course from it N. E. by E. 12° E., 1 mile, will bring you to the Fairway Buoy of the Queen's Channel, (Black, with Perch and Ball,) from which Crosby Light-house bears S. E. by E. 12° E.; with this bearing for a course, steer till the Crosby Light-ship comes well open eastward of the Formby Ship, when you may shape your course for the Crosby Ship, observing to keep well to eastward of the Formby Ship, to give a wide berth to the shoal elbow of the West Middle.

Zebra Channel.—A course from the Bell Beacon N. E. by E. 12° E., 2-1-2 miles, brings you to the Zebra Fairway Buoy, from which a S. S. E. course will carry you in the deepest water through this channel to the Formby Ship. This channel is very narrow.

Observe.—That in sailing upon any of the bearings above named, the set of the tide must be considered, and due allowance be made in the course steered.

JERSEY.—A fixed white light will be exhibited from the light tower recently erected at the outer extremity of Verclut pier or breakwater, on the north side of St. Catharine's Bay on the east coast of Jersey, one of the Channel Islands. The light is 60 feet above the mean level of the sea, and visible from 7 to 10 miles.

CARDENAS, CUBA.—A temporary light has been established at the entrance to the harbor of Cardenas, in place of the light-house destroyed in a gale. Lat. $23^{\circ} 14' 21''$ N. Long. $81^{\circ} 7' 43''$ W. of Greenwich.

LEPSO REEF, west coast of Norway.—Light vessel moored at the entrance to Wigra or Roald's fiord. Fixed white light 25 feet above the sea. Lat. $62^{\circ} 35\frac{1}{2}'$ N. Long. $6^{\circ} 14\frac{1}{2}'$ E.

KARA BURUN, on the coast of Rumili, in the Black Sea, 22 miles N. W. of entrance to Bosphorus.—Flashing light with eclipses every 10 seconds, 302 feet above the sea.

NEW-YORK, AUGUST, 1857.

REPORT OF REV. O. HELLAND,

Norwegian Missionary in the employ of the N. Y. Port and American Seamen's Friend Societies.

The labors of a Missionary among seamen who remain on shore for a short time only are truly like casting bread upon the waters, but I have reason to thank God that some of their fruits have already been gathered, and numbers who went to sea with broken hearts have returned happy in a sin-pardoning God.

I have made during the past year 323 visits to sailor boarding-houses, and 78 to families; have conversed with 1,702 persons on the subject of religion; given away 19 Bibles, 30 Testaments, and 124 volumes in different languages, most of them received from the American Tract Society for that purpose; have induced 207 persons to attend divine service; prayed with 113, found 51 inquiring the way of life, of whom 22 were hopefully converted. I have also attended 434 religious meetings, made 59 visits to sick persons, 17 to hospitals and other institutions, and 44 to vessels, and distributed 650 copies of the Sailor's Magazine and 35,000 pages of Tracts.

The Norwegian meeting, on Monday evening, has not only been sustained since my last effort, but with an increasing attendance. It has been indeed the principal instrument of the hopeful conversions mentioned. No sooner do these persons obtain peace in believing, than thoughts of home come up before them; and many who for years had not sent one word home,

(in one case twelve years) have written immediately, relating to their parents and friends what God had done for their souls. As I am now writing, scenes recur to me of what I have witnessed among Norwegians, Swedes, Danes, and Finns, of the most affecting interest. God has been pleased to bless the labors of the first Norwegian Missionary ever appointed in this port, far beyond his expectation.

During the past three months, in order to meet the demand for more religious services, a Norwegian meeting has been held in the Mariner's Church, on Sabbath afternoon and the attendance is very encouraging. It is a matter of much interest for these people to hear these services, not merely in Swedish, which, though a similar dialect, is but imperfectly understood, but in their own native tongue, the familiar language of their childhood. Our experience meeting, on Thursday evening, is well attended. I will only, in conclusion, express my thanks to the New York Port Society, and Am. S. F. Society for the kindness and aid I have received from them, and request their prayers that the blessing of Heaven may attend my labors for the coming year.

OLA HELLAND.

June 1, 1857.

COPENHAGEN.

Letter from Mr. P. E. Ryding, Missionary.

DEAR BROTHER :—I beg you to pardon my tardiness in answering your letter. Various hinderances have been in the way, and it is now first that I

am able to do so. An essential hindrance was, that the statistics of the shipping have not been published before now. I send them along with this.

STATISTICS OF VESSELS WHICH HAVE
PASSED THE SOUND IN 1856.

Belgian.....	19
Danish.....	2396
English.....	4772
French.....	389
Greek.....	1
Italian.....	36
American.....	93
Norwegian.....	3275
Portuguese.....	30
Russian.....	422
Spanish.....	2
German.....	6579
Swedish.....	2358
Total.....	20372

From this you will see that in the year 1856, 20,372 ships have passed the sound. If we suppose the crew of every ship to consist of six men, we have a total of 122,232, all of whom have laid in the harbor at Helsingor, where the ships have to pay custom. 10167 vessels have arrived here (Copenhagen) in 1856. If we again suppose a crew of six on every vessel, we have 61,002, exclusive of those in the man-of-war's, consisting of Danish, English, Russian and French, of which we may say there have been at least twenty, with a crew of 300 on each, making 6,000. To these must also be added a great number of fishers who come here to Copenhagen. From this you will see that alone here in Copenhagen is a vast field of labor, while at present I am the only one to labor in Denmark and Sweden at the Sound for the spiritual welfare of seamen.

During the time I have had the honor of being engaged in the service of the Seamen's Friend Society, I have chosen my field of labors chiefly in Copenhagen and in Bornholm. In Bornholm, in particular, there has

been, and is now, a great awakening going on among seamen, fishers, and their families. Besides these places I have every year made some short journeys in Denmark, and last year I extended them to Sweden, which you will see from my reports of 1856.

You ask, dear brother, what prospect there is to save souls. Great things cannot just now be expected, for as to seamen, it is but once or twice that there is opportunity to speak to them, and then the vessels leave. With the fishermen and their families it is much better. What I can do for the seaman is to give him the Bible or other religious writings, and by word of mouth tell him of the grace of God through the crucified Saviour.

In Denmark and Norway the governments lay no obstacles in the way for evangelical preachers, but in Sweden there is persecution from the side of the government. But we are in the hands of the Lord; if they take our property they make us but lighter to walk in the way of life, and if they take our life they only send us home to our Lord. There are not so few earnest and zealous servants of the Lord in Sweden. They labor with great success in the inner part of the land. But there are but few who care for the seamen. Those in the inner part of the land have so much to do that they have no time to extend their labors to seamen. There is not, as far as I know, a single regenerate christian laboring in the southern parts, or at least the southern coasts of Sweden. Zealous laborers are needed about Cimbritshvan, Ystad, Traileborg, Landskrone, Helsingborg, and all the coast. Besides these, there are several islands which wait for the preaching of the gospel.—Norway appears now to awake from its long sleep. A former clergyman of the established church, has formed a free apostolic church at Skien. I can

say that Norway on the whole is in want of evangelical preachers. With the exception of these brethren, I do not think that there are many earnest servants of the Lord in Norway. Christiania, population 26,141, and Bergen, population 25,611, might be particular good stations for a missionary. As for Norway I am able to recommend a brother to you. He is willing to labor among seamen. He has thought of going to Norway this Spring. His name is Frederick Ludvig Hendriksen Rymker. He has labored for about four years among seamen in New York, and since 1849 he has labored in Funen here in Denmark. I am personally acquainted with him, and can give him the testimony that he is an earnest and sincere christian and worthy of your notice.*

May I ask you to give my sincere thanks to all brethren belonging to the Seamen's Friend Society. It has particularly pleased me to hear that several of our Scandinavian brethren have found peace through the blood of the Redeemer. I should feel very happy if you would constantly remember me in your prayers when you approach the Throne of Grace. With affectionate salutation to yourself, I remain your humble brother in Christ,
P. E. RYDING.

Mr. Ryding furnishes with the preceding letter the following statistics of the two churches to which he ministers.

STATISTICS OF THE CHURCHES AT COPENHAGEN AND BORNHOLM.

Copenhagen—Number of members at the beginning of the year 1855, 43. Increase, by baptism 19, recommendation 4, readmittance 4; total, 27. Decrease—left 3, excluded 2; total 5;

* We are happy to say that Mr. Rymker has been appointed by the Board, Sailor Missionary to Norway, according to the above suggestion.

net increase 22. Number of members at the beginning of the year 1856, 65. Increase by baptism 8, recommendation 11; re-admittance 2; total 21. Decrease—left 4, excluded 5; total 9; net increase 12.

Bornholm.—Number of members at the beginning of the year 1856, 44. Increase—by baptism 12.

HAVRE.

Extract of a Letter from Rev. E. N. Sawtell.

HAVRE, May 1, 1857.

I have just returned home from a most interesting prayer meeting, at which I read some extracts from one of my papers, giving accounts of revivals in different parts of our country. Among which, the account of Wellfleet, where there were 17 sea captains hopefully converted. I read and commented—there was much deep feeling; and one English captain wept bitterly, and after leaving the house, returned, confessing himself a "poor lost sinner, and begging an interest in the prayers of God's people." These are mercy drops, which God is pleased occasionally to grant, to keep my heart from fainting, and my faith from failing me.

In great haste.

Yours truly,

E. N. SAWTELL.

LAHAINA.

Letter from Rev. S. E. Bishop, Chaplain.

LAHAINA, May 15th, 1857.

Two weeks ago I visited a ship, and the first one of the crew I spoke to, said, "Well, you must see our carpenter, he is a pious man." The carpenter soon came up; he proved to be a young Scotchman with a clear, pleasant look. Exchanging a few remarks upon religion with him, I observed

that a faithful practice of its duties was the best evidence of its possession, but a difficult thing in a sailor's circumstances. Several of the men at once spoke up with animation, "Carpenter does that, sir!" What better proof had I that here was a true christian brother, and one of no mean rank to command such a spontaneous testimony to the genuineness of his piety from his irreligious companions. I learned that he had maintained a most exemplary conduct, and displayed a singular firmness in what he considered his duty. He began the voyage by refusing to be on deck on the Sabbath, and resisting all threats and punishments, from which the captain desisted after his sincerity became apparent to him. In like manner, he has always craved audibly a blessing on his meals, whatever uproar and jesting proceeded from others. When engaged in reading his regular chapter, he would never reply to any one addressing him until he had done. Notwithstanding these peculiarities every one spoke well of him, and a value appeared to have been set upon his services by the captain. He has since repeatedly called upon me and made my heart refreshed by the exhibition of a calm, steady spirit of piety. He told me that he came to sea solely to see for himself the condition of seamen. He felt that he could bear that kind of life no longer. His greatest trouble was that the captain would not allow him to hold prayer meetings, because he did not want him to make any more of his men unwilling to do duty on the Sabbath. He was very anxious to get his discharge. I cautioned him not to attempt to run away, as he would probably be taken, and the consequences would be bad to him, besides giving some occasion to blame him for violating his engage-

ments. I was sorry to hear last Monday that he had deserted, and still more pained on Wednesday night to learn that he had been captured, and put into a boat and started in pursuit of the ship, which was just bearing off for her cruise. They did not succeed in overtaking her, however; and to-day I visited him in the jail. He appeared in good spirits; but I fear he has trouble before him, and I do not see how to assist him.

Captain Taber, of the *Adeline*, lately brought in a part of the crew of the English ship *Edward Johnson*, with which he fell in last March off the coast of Chile, loaded with guano, and in a sinking condition. He lay by them all night, and removed them early in the morning, their large ship going down head foremost a few moments after the last boat left her. She was a new ship of 1,000 tons, and no cause was known for a leak.

A few days before arriving here, one of the *Adeline's* crew stabbed one of the Englishmen in a scuffle. The wounded man died the fourth day, leaving a wife and child at home. Bell, the other man, was in jail here a few days, where I visited him. I never found a poor fellow so broken-hearted; he wept constantly, and I had rather to comfort him than to awaken feeling. Still he seems not to have arrived at that godly sorrow which needs not to be repented of. There is no doubt that he only meant to give his antagonist a slight cut. He had begun a quarrel with the deceased, who had got him down on deck, and was holding his arms while he pounded him with his knees. Bell told him to let go, and at last cut his arm with his knife. The muscle being tense, the blade ran in its whole length, severing the main artery. So the poor fellow has the death of a shipmate laid

to his charge. Boys, keep down your angry tempers, and keep your knives in your sheaths!

The graduating class of the Lahaina-luna Seminary held a public Exhibition at the native church last week, and gave us something quite on the plan of a college commencement. Various dignitaries sat on the stage. The great area below and galleries above were crowded with spectators, while a choir of the students gave some really good music. The addresses of the young men showed real cultivation and knowledge, such as raised them to a level immensely above that of the common native mind. Some of them are prepared to enter the work of the ministry, though with the weak Hawaiian character a long probation is required before they can be ordained. No degrees were conferred baccalaureate, or "*semilunar*." So you see, we are saved from aspirations after such "vanities."

S. E. BISHOP,
Chaplain.

HONOLULU.

Letter of Rev. S. C. Damon, Chaplain.

Visit to Waimea—Cook's first visit—Rev. Mr. Whitney—Mission Church—Hanalei Valley—Mission of Waiole—Wreck of Cleopatra's Barge.

KOLOA, MARCH 7, 1857. }
ISLAND OF KAUAI. }

In my last I gave a brief sketch of a Sabbath spent at Lihue and another at this station, but since the date of that letter I have spent one Sabbath at Waimea, and another at Waiole, on this island. I have thought the readers of the *Magazine* might be interested in some additional remarks upon the state of things at the two last mentioned places.

WAIMEA.—It was in Waimea Bay, or Roadstead, that the ship of Captain Cook first anchored, on the 20th of January, 1778, seventy-nine years ago.

What political and religious changes have passed over this people and the world since that period! The natural features of the island, however, remain the same. The same broad plain stretches away westward, and is skirted with a line of cocoanut trees whose lofty umbrella tops still wave in the breeze. Probably these trees are the very same that stood in the days of Cook, for it is a very long-lived tree. A river of considerable size empties into this bay.

As the simple-minded people gazed upon the ships, they asked one another "What is this great thing with branches?" Some replied, "it is a forest which has moved into the sea." Others called a ship "*Moku*," or an island. In Hawaiian, the same word, *moku*, means both *ship* and *island*. It is a most melancholy fact that at the first landing of the white man upon Hawaiian shores, when boats from the ships were sent up the river to obtain fresh water, some altercation took place, which resulted in the death of a native who made attempts to steal from the boats. The name of the native killed was Kapupua. In order to frighten the people several guns were discharged. The reports were supposed by the natives to proceed from the god Lono, as they regarded Cook to be that god. At first the natives thought of fighting him, but finally by the advice of a female chief, it was decided not to fight but propitiate the favor of these foreign visitors by sending off some women! Accordingly this chief woman sent off *her own daughter* and other women. When they returned, alas! that they should have brought back the seeds of that terrible disease which for three-fourths of a century has been destroying the vital energies of this wasting people, and will sooner or later sweep

the nation, it is to be feared, from the face of the earth.

Traditions respecting these early events are still fresh among the people, and they delight to rehearse them in the ears of those who will make inquiry and listen. I might refer to many interesting events in the history of this island, but they have become a part of the recorded history of this people.

It was at Waimea that the Rev. Samuel Whitney commenced his missionary labors. He belonged to the first company of American missionaries. Here he labored for twenty-five years with assiduity and success. It was my privilege to visit the station, (1845,) a few months before Mr. Whitney's death. He is remembered among the people as a faithful, devoted and kind-hearted missionary. He labored much for the bodies as well as the souls of his people. His widow still survives and occupies the old mission house. She is a woman of great energy, and still labors for the people among whom she has spent thirty-seven years of her life. She has never left the island since first landing in 1820. She is the only surviving female missionary who has remained without even a temporary absence. Mrs. Thurston, of Kailua, Hawaii, belonged to the same pioneer company, but she has twice visited the United States. The Rev. Mr. Thurston, however, has never left the island. Such instances of devoted attachment to the missionary work are highly commendable. Here they have labored and here they will probably lie down to rest from their labors. As they approach the closing scenes of their earthly pilgrimage, the recollection of having spent so many years in the cause of Christ, upon heathen soil, must impart a soul-satisfying joy, of infinitely

greater worth than the most valuable of earthly possessions.

The Rev. G. B. Rowell is at present the missionary stationed at Waimea. He is a brother of your chaplain Rowell, of Panama and Aspinwall. With the Rev. Mr. Rowell's family, I spent a few days most pleasantly. Some twenty-two years ago, he and myself were room-mates in Amherst College. We entered college together. As college class-mates and more especially room-mates, have much information in common, respecting old friends, we did not lack for topics of conversation. As we strolled up Waimea Valley, rode on horseback over the plains, or sat together within doors looking out upon the broad ocean as it sent its long swells to beat upon the shore, we conversed of by-gone days and early companions.

Mr. Rowell is an earnest and devoted missionary. For several years he has been engaged in the erection of a house of worship. It has been a great work, but it is now nearly finished. It is about 40 or 50 by 80 feet, with a narrow gallery on one end. For neatness and handsome proportions, I have rarely seen a more comely church edifice. The end facing the sea is surmounted by a cupola, in which hangs an excellent bell. As yet the pews are not arranged, but when all shall be completed, the church-edifice of Waimea would do credit to workmen and architects in the most civilized parts of the world. The building material is of stone. Long may its projecter and the pastor of the Hawaiians of that district labor in his high and holy vocation.

After spending a few days at Waimea, I passed around to the mission of Waiole, in the Bay of Hanalei, on the north side of the island. By a direct course the distance is not over

perhaps 25 or 30 miles, but the usual route along the sea, by the way of Roloa, Lihue, and Wailua, is, perhaps, 60 miles. The ride is exceedingly pleasant when a traveler enjoys, at convenient stopping places, the kind hospitality of the mission families, or the better class of natives.

WAILOE.—I spent my fourth Sabbath on the island, at this station, enjoying the hospitality of the mission families, viz: that of the Rev. Mr. Johnson, pastor of the church, and Mr. Wilcox, teacher of a school embracing about 50 boys.

Wailoe station is situated at the entrance of Hanalei valley. This valley enjoys the reputation of being one of the most beautiful upon the Sandwich Islands, and certainly its reputation for location, beauty, productiveness, and desirableness, is well deserved, so far as I am able to judge. Mr. Johnson has labored here as a school-teacher and pastor about twenty years. His church edifice is neat in appearance and admirably located. There, as at the other stations, I enjoyed the privilege of going up to the House of God and worshipping with His people upon the Sabbath. Whenever the opportunity is afforded I never fail to attend the native churches. During my residence upon the islands I have worshipped in most of the churches upon all the islands of the group. Perhaps there may be an *over-leaning* in my mind towards the natives of the Sandwich Islands, but in my opinion, God has a church and a people among Hawaiians as surely as He has a church and people among Americans in the United States.

Perhaps in my next communication I may enter somewhat fully into statements respecting the products and enterprise of the people of Kauai, including both natives and foreigners.

I will conclude this letter, already, perhaps, too lengthy, with an account of the wreck of the famous brig called *Cleopatra's Barge*, as it was published in the *Pacific Commercial Advertiser* of February 19th.

It was in this harbor (Hanalei) in the year 1824, thirty-three years ago, that the Royal Hawaiian brig *Cleopatra's Barge*, "The Pride of Hawaii," was wrecked, the circumstances attending which it may not be amiss to relate here. The wreck is supposed to have occurred solely through the incompetency or negligence of the master, a foreigner. After the natives had brought on shore from the wreck, the spars, rigging and other articles, they attempted to haul up the brig itself. This furnished one of the best specimens of physical force ever witnessed among them.

"They collected from the woods and margins of the river, a large quantity of the bark of the *hibiscus*, and with their hands without any machinery, made several thousand yards of strong rope, such as was then in common use at the islands. Twelve folds of this they made into a cable. Three cables of this kind they prepared for the purpose of dragging up the wreck of *Cleopatra's Barge* on shore. These three cables were then attached to the mainmast of the brig, a few feet above the deck, leading some distance on the shore towards the mountains, nearly parallel to each other. At the sides of these the multitude were arranged as closely as they could conveniently sit or stand together.

"The brig lay in about ten feet of water, and partly on her side which was furthest from the shore, and very near to a reef of rocks rising nearly half way to the surface. Over this reef they proposed first to roll the vessel. Everything being arranged for their great muscular effort, an old but spirited chieftain, formerly from Oahu, called the Wind-watcher, passing up and down through the different ranks, and from place to place, repeatedly sung out with prolonged notes and trumpet tongue, "be quiet—shut up the voice." To which the people responded, "say nothing," as a continuance of the prohibition to which they were ready to assent when they should come to the tug. Between the trumpet notes, the old chieftain, with the natural tones and inflections, instructed them to grasp the ropes firmly, rise together at the signal, and leaning inland, to look and draw straight forward, without looking backwards towards the vessel. They being thus marshalled and

instructed, remained quiet for some minutes, upon their hips.

"A man called *kaukau*, or counselor with the chiefs, whose office it was to rehearse for the encouragement of the drawers, an ancient and popular song, used when a tree for a canoe was to be drawn from the mountains to the shore, rose, and with great rapidity commencing with an address to Lono, the ancient god, rehearsed the mythological song, now in the possession of Judge Andrews, of which the following is a verse :

"Give to me the trunk of the tree, O Lono—
Give me the tree's main root, O Lono—
Give me the ear of the tree, O Lono.
Hearken by night, and hear by day,
O Poihihi—O Poahaaha—
Come for the tree, and take to the sea-tide."

"The multitude quietly listening some six or eight minutes, at a particular turn or passage in the song indicating the order to march, rose together, and as the song continued with increasing volubility and force, slowly moved forward in silence; and all leaning from the shore, strained their huge ropes, tugging together to heave up the vessel. The brig felt their power—rolled up slowly towards the shore, upon her keel, till her side came firmly against the rock, and there instantly stopped; but the immense team moved on unchecked; and the mainmast broke and fell with its shrouds, being taken off by the cables drawn by unaided muscular strength. The hull instantly rolled back to her former place, and was considered irrecoverable. The interest of the scene was much heightened by the fact that a large man by the name of Kiu, who had ascended the standing shrouds, being near the main-top when the hull began to move, was descending when the mast broke, and was seen to come down suddenly and simultaneously with it in its fall. Strong apprehensions were felt on shore that he was killed amidst the ruins. Numbers hastened from the shore to the wreck, to see the effects of their pull and to look after Kiu. He was found amusing himself swimming about on the seaward side of the wreck, where he had opportunely plunged unhurt, when he was in imminent danger."

THE MISSIONARY BRIG MORNING STAR.

Our Assistant Treasurer has received the following letter from Capt. Moore, which we are happy to present to our readers :

ON BOARD MISSIONARY PACKET, }
Lat. 15, 12 N., Lon. 141, 02 W. }
April 13th, 1857.

DEAR SIR :—You will perceive that

we have arrived within a short distance of our destined port. We have been greatly blessed and prospered since leaving Rio. I had a beautiful passage round Cape Horn. Went close in with the land and had a splendid view of the Cape. This vessel has proved herself to be all I could wish. An excellent sea-boat and good sailer. My passengers express themselves as being highly pleased with the voyage, and what is better, there have been three who profess to have met with a change of heart during the passage. The Missionary, Mr. Bingham, preaches every Sabbath morning, and last evening we had a very interesting meeting. The second mate is rejoicing greatly in the Lord. I desire to be thankful to Almighty God for these manifestations of His love. His countenance seems to shine upon us.

Yours, truly,

S. G. MOORE.

A postscript to the above announces his safe arrival at Honolulu, on the 25th of April, and adds that they shall leave immediately for the Marquesas Group to be gone about three months.

We copy from the *Friend* the following notice of the welcome which this long expected vessel received upon her arrival :

"A very large assemblage, numbering two or three thousand, gathered, at four o'clock, P. M., April 29th, on Market Wharf and in the streets adjacent. The *Morning Star* was moored to the wharf, and so situated as to be in full view of the crowd. *Her Majesty*, *The Queen*, occupied a conspicuous position upon the stairs of the market. She was attended by Prince Lot, Mr. Wyllie and Dr. Rooke. We regret the absence of His Majesty from the Islands, for we are confident, had he been in town, he would have honored the occasion by his presence.

The exercises on the occasion took place agreeably to the programme, found in another portion of our columns. Immediately after the Ban-

ner was presented, and before Capt. Moore had finished his reply, the numerous audience gave cheer upon cheer, as the signal was seen floating from the mast-head. Foreigners and natives, old and young, all joined in the "hurrah!" We do not say the ladies joined, but we should be far from asserting that they did not!

The Banner is about twenty feet long and twelve feet wide. The star is directly under the centre of the word "morning." The dove is placed in the lower corner on the right hand. The ground work is of white bunting, and the emblems of sky-blue.

All the Sabbath Schools of the city were numerous represented, and they marched in procession to the spot, where seats were provided. The singing was excellent. By no means to disparage the singing of the foreign schools, but that of the native children was particularly good.

Our limits will not allow us to go more fully into a description of the joyful scene witnessed on the occasion. It was just one of those gatherings the remembrance of which will be peculiarly pleasant to those who were present, and especially to the numerous assemblage of children and youth."

—••—
"The City of Sin, and its capture by Immanuel's army. An Allegory. By Rev. C. F. Remington, A. M., of the Protestant Episcopal Church; with an Introduction, by Geo. B. Cheever, D. D." Published by Carlton & Porter."

Mr. Remington is the "Episcopal Missionary at large," laboring in behalf of seamen in this city. He has shown that, besides preaching in the open air, upon the wharves and the decks of vessels, he knows how to wield the pen of a ready writer. Indeed we think that his lavish display of learning, his copious allusions to ancient mythology and history, encumber his style and detract somewhat from the effectiveness of the book. The speeches of his characters are also too long and sermon-like to be likely to be read through. But, with these ex-

ceptions, we like the book. It manifests often not a little ingenuity. We especially like its large and catholic spirit, and the truly evangelical sentiments it advocates. An extended quotation from it is given in the preceding pages.

"The Words of Christ, by Harmon Kingsbury." Calkins & Stiles, publishers.

We gratefully acknowledge the generosity of Mr. K. in presenting 50 copies of this little work for the use of seamen. It is a collection of "all the recorded sayings of Christ," forming a neat little volume of 198 pages.

—••— ADVANCE WAGES.

The contest on this subject thickens. The boarding-house keepers have entered into a general combination to resist the reform movement, and at the date of the present writing have succeeded, in great measure, in preventing men from shipping without the advance. But few crews have been put on board upon the new plan, and these, in several instances, only amid rioting and violence. It is rumored also that the merchants themselves begin to waver, and already talk of retracing their steps. We devoutly hope, for their own honor as well as for the welfare of the sailor, they will not do it. Have they no more firmness, or strength of principle, than to yield at the first struggle? Did they not count the cost beforehand? Do they not know that the eyes of the world are upon them, and that it will disgrace them irretrievably to show the white feather in this most righteous and most needed reform. Let them adhere to their position without flinching, and the boarding-house keepers will be soon weary of keeping penniless sailors on

their hands. What an acknowledgment it would be if the large, and wealthy, and respectable body of merchants and owners in this city should confess their inability to sustain themselves against a conspiracy of low boarding-houses and grog shops!

MORE TESTIMONY TO THE A. S. F. SOCIETY.

At the late annual meeting of the venerable General Association of Connecticut, after an address by Rev. Mr. Warren, the following resolution was unanimously adopted:—

“The Association, having heard the statements now made respecting the American Seamen's Friend Society by one of its Secretaries, hereby express their deep interest in the very needy class of men for whom that Society labors, and in the work which it is carrying forward in their behalf, and heartily commend both to the sympathies and charities of the churches of Connecticut.

MAGAZINES SENT BY MAIL.

It is proposed, with the beginning of the next volume, to send the Magazine to all subscribers and Life Members *by Mail*, instead of through Agents, except when particularly requested otherwise. This measure will relieve the Society of a considerable item of expense, while it will, in most cases, be far more convenient to those who receive it. The postage for one year is only three cents within the state, or six cents elsewhere, which, we presume, all will prefer to pay for the sake of receiving the Magazine promptly and with their other mail matter. If any however, desire to receive it through a local agent they are requested to send word to this office, otherwise the change as indicated will be made.

PUNISHMENTS IN THE NAVY.—A Parliamentary paper, just published states that in the year 1853 the total

number of punishments by flogging in the royal navy amounted to 808, and the total number of lashes inflicted to 24,959. In 1854, 1,214 punishments were inflicted, and 35,479 lashes. In 1855, the punishments rose to 1,333, and the total number of lashes inflicted to 42,154. The list of offenses thus punished includes drunkenness, disobedience, desertion, theft, smuggling, skulking, mutinous conduct or language gross mendacity, filthiness, passing bad money, gambling, disgusting language, and “gross indecency;” the last, it is sad to find, being apparently an offense of very common occurrence.

RECEIPTS.

From June 1st to July 1st, 1857.

Directors for Life by the payment of \$50.

Rev. N. W. Parker, by Oliver Crocker, Esq., New Bedford, Mass. (balance)	10 00
Rev. Robert Davidson, D. D., by First Pres. Church, New Brunswick, N. J.	50 00

Members for Life by the payment of \$20.

Dea. Benj. Stevens, by Cong. Ch., Blue Hill, Me.	20 00
Rev. Jas. Hobart, by Cong. Ch., Berlin, Vt.,	20 00
David Hobart, by do., do.,	20 00
Alphonso Dickinson, by Young Ladies' S. F. Soc., Hadley, Mass.	20 00
Horace Cook, do.,	20 00
Rev. B. F. Clark, by Cong. Ch., N. Chelmsford, (Boston)	3 00
Rev. Saml. Wood, do., do.,	20 00
Warren Ellis, by Cong. Ch., Newton,	32 06
Daniel Storrs, do., do.,	32 06
Daniel Hewins, by Cong. Ch., Foxboro,	23 27
Erastus Greene, do., do.,	23 27
Rev. E. P. Smith, by Cong. Ch., Pepperell, (Boston Soc.)	30 06
Rev. Levi Field, Union Ch. Marlboro,	30 00
Dea. Francis Burnham, by Con. Ch., Essex,	20 00
Uriah G. Shepherd,	21 41

Rev. S. G. Dodd, by Cong; Ch., Spencer,	26 70	" " Philipston, Mass.,	15 48
Rev. Jas. H. Merrill, by Ladies' S. F. Soc., Andover, (Boston Soc.)	20 00	" " Westford (add) "	50
Mrs. L. W. Merrill, do.	20 00	" " North Amherst, "	27 72
Rev. T. Sleeper, by Ref. Insti- tute, Westboro, Mass.	26 00	" " Auburn, "	3 88
John Henry Bourne, by Cong. Ch., Marshfield, Mass.	32 17	" " N. Hadley, "	41 00
Wm. H. Johnson, by Mr. Ver- milyea's Ch., Newburyport, Mass.	30 00	" " Westboro, "	36 96
Edw. Frost, by 1st Baptist Ch., Providence, (amt. ack'd be- low)		" " Northboro, "	28 00
Isaac Crocker, by Union Meet- ing of Cong. and Bapt. Chs., Pawtucket, R. I.	20 00	First Baptist Ch., Providence, R. I.	102 00
Joshua Wood, do., do.	20 03	Amory Hall Baptist Ch., do.	60 00
Mrs. Lydia Newell, by 1st Ch., Pawtucket, R. I., Ladies' Sewing Circle,	20 00	St. John's Episcopal, do. (\$45 of this collected by Miss El- lery)	100 00
Rev. Fred. Starr, of Auburn, N. Y., by John Whitehead, of Newark, N. J.	20 00	Beneficent Cong. Ch., Provi- dence, R. I.	101 50
Mrs. A. J. Spaulding, N. Y., by her husband (amt. ack'd in June No.)		S. Arnold, Providence, R. I.	5 00
J. Latham Sheffield, by J. B. Sheffield (amt. ack'd below)		1st Bapt. Ch., "	20 04
Franklin B. Lord, by Dan. N. Lord, New York, (amount ack'd below)		1st Meth. Ch., "	7 84
Wm. Searle, Brooklyn, N. Y., by H. Loomis	20 00	Rev. T. A. Lovejoy, Guilford, Ct.	5 00
<i>Donations.</i>		Cong. Ch., Rocky Hill,	12 00
S. S. Arnold, Roxbury, N. H.	5 00	Cong. Ch., Lisbon, "	7 00
J. B. Clark, Rutland, Vt.	10 00	" " Jewett City, "	6 00
Cong. Ch., Townshend, Vt.	6 72	Friend, Wolcott, "	5 00
Ladies' S. F. Soc., Northampton, Mass.	31 30	Cong. Ch., Plymouth Hollow, "	12 00
North Cong. Ch., New Bed- ford, Mass.	40 06	Rev. H. Belden, Brooklyn, N. Y.	3 00
Pacific Cong. Ch., New Bed- ford, Mass.	28 65	A Friend, N. Y.	3 00
Mr. B. & G. New Bedford, Mass.	4 00	Pres. Church, Yonkers, N. Y.	40 00
A. W. Porter, Monson, Mass.	50 00	Miniature Bethel Church, N. Y.	5 00
Benev. Soc., Penfield, Mass.	100 00	South 3d St. Pres. Ch., Brook- lyn, N. Y. (balance)	8 00
Pilgrim Ch., Southboro, Mass.	16 54	Fourteenth St. Pres. Church, N. Y.	419 78
Dr. Withington's Ch., New- bury, Mass.	28 76	(Individual subscriptions in the same, 250 00)	
Mills Village Ch., Amesbury and Salisbury, Mass.	20 00	James Demarest, N. Y.	100 00
Children of Sabbath School, Orange, Mass.	16 00	Duncan, Sherman & Co. "	100 00
Cong. Ch., Templeton, Mass.,	17 28	Mercer St. Church, "	376 13
		A Friend, "	25 00
		Mrs. E. H. Blatchford "	10 00
		John C. Green, "	100 00
		Rev. John Spaulding, "	50 00
		Augustus Whitlock, "	25 00
		Pres. Ch., Shelter Island, "	27 75
		Nathaniel Briggs, "	25 00
		J. F. D. Lanier, "	50 00
		Alfred E. Beach, "	10 00
		Third Meth. Epis. Ch., Brook- lyn, N. Y.	26 00
		Ref. Dutch Ch., Harlem, N. Y.	37 60
		M. L. R., New York,	10 00
		Mrs. McKenzie, Newark, N. J.	5 00
		Ref. Dutch Ch., Six Mile Run, N. J.	27 58
		First Ref. Dutch Ch., Newark, N. J.	40 00
		Third Pres. Ch., Newark, N. J.	86 44
		First Pres. Ch., " "	91 63
			\$3,323 18